


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
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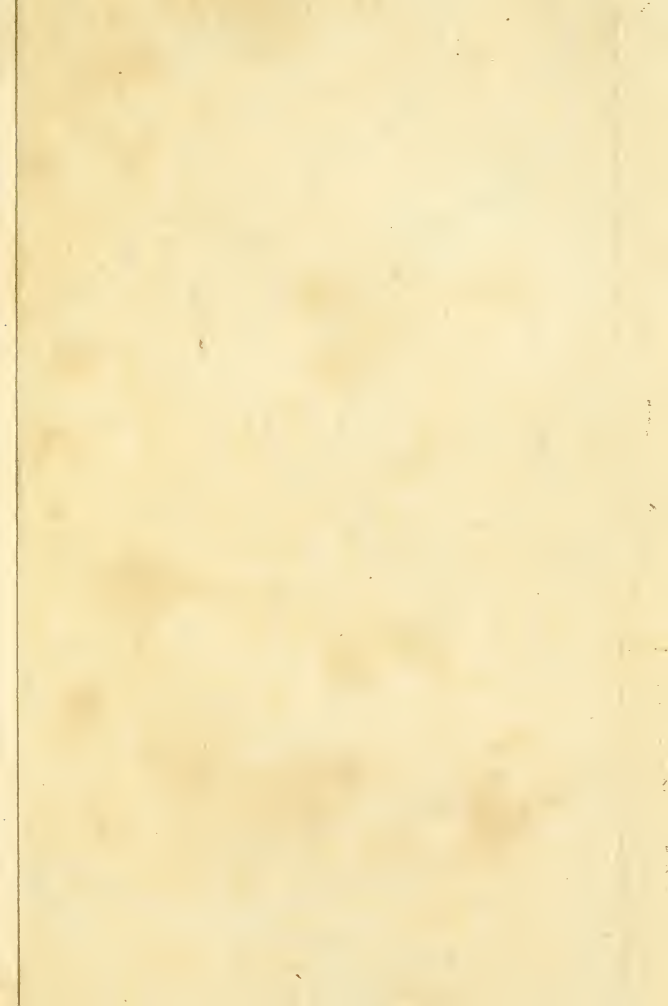
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A MAP
OF THE
COUNTRIES
TRAVELLED IN,
BY THE
APOSTLE.
PAUL.

XINE SEA



THE
LIFE
OF THE
APOSTLE PAUL,
AS RELATED IN SCRIPTURE,
BUT IN WHICH
HIS EPISTLES

ARE INSERTED IN THAT PART OF THE HISTORY TO WHICH THEY
ARE SUPPOSED RESPECTIVELY TO BELONG;

WITH

Mr. Hoole

SELECT NOTES,
CRITICAL, EXPLANATORY, AND RELATING TO
PERSONS AND PLACES,
AND
A MAP OF THE COUNTRIES
IN WHICH THE APOSTLE TRAVELLED.

BY JOSEPH GURNEY BEVAN.

"In this undertaking, I aim that the youth might be furnished with such an entertainment, as might yield them at once both profit and delight; and might thereby be drawn from misspending their time upon hurtful and unprofitable subjects."

ELLWOOD, Pref. to Sac. Hist. Part II,

LONDON :
PRINTED AND SOLD BY WILLIAM PHILLIPS,
GEORGE YARD, LOMBARD STREET.

1807.

THE HISTORY OF THE

REIGN OF

GEORGE III.

BY

JOHN BAKER, ESQ.

1813

IN TWO VOLUMES.

LONDON: Printed by J. B. ALLEN, at the

1813

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The order in which the Epistles are placed is as
under :

Galatians	2 Corinthians	Colossians
1 Thessalonians	Titus	Philippians
2 Thessalonians	Romans	2 Timothy
1 Corinthians	Ephesians	Hebrews
1 Timothy	Philemon	

P R E F A C E.

A FEW things seem proper to be suggested to the reader, as a preface to the following little work, on various accounts; and on no one more than this, that he may not be disappointed in his expectation. It does not profess to be a complete commentary, even on that portion of scripture which it comprehends, and over which it is hoped it may throw some light; but it will probably, at least, impart to some readers a portion of the entertainment which the compiler has found in the selection and arrangement; and possibly, to not a few, some information, and, what would still be better, some instruction. To the learned indeed, not much information may be given; but such are desired to bear in mind, that it is principally for those who do not

assume that title, that the compilation is made. It may, however, be of some assistance to the tyro, even in learning, and may induce him to let those writers, whom an author of the last century calls The Sacred Classics, have their due share in his attention.

On the manner of the execution of my design, I neither ought nor need to say much. I would however hint at one or two particulars. In copying the annotations of others, I have generally done it literally. But I have sometimes abridged them; and here and there I have changed an expression, in order to avoid a too frequent recurrence of the Sacred Name: believing that where it is often and familiarly used, there is a danger of taking it into the mouth without reverence. I do not know that those, who may incline to compare my quotations with the originals, will find many deviations which may not be referred to one of these causes.

As to the nameless notes, I wish they may bear the scrutiny of those who are better biblical critics than myself. The few Greek words may generally be omitted by the English reader, without perceiving any chasm in the connexion or the sense.

*I would now recommend one thing to such of my readers as like to dip a little below the surface when they peruse the following sheets, or indeed when they read the scripture at large, and that is, to have at hand, if they can, a bible with marginal references. The apostle Paul often quotes the old testament; and if it is as pleasant to others as it is to me, to examine his quotations, this will afford the means of being gratified. The quotations will not appear exactly verbal; but this is what may be expected; as most probably they were often made from memory, and from a memory stored with phrases of what is called the Septuagint Greek version.**

There is one circumstance, useful to be kept in view, if we desire to enter into the historical parts of the New Testament with the same spirit, with which we can read and comprehend the histories of modern events. This circumstance is the political state of the countries which were the scenes of the recorded transactions. It should then be known, or adverted to, that scarcely a country mentioned

** For some little account of this version of the Old Testament, see the note on Acts xxvii. 6. at page 305.*

in the following narrative, was not, at the time of Paul, subject to the Roman power, and governed either by deputies sent from Rome, or by native or other princes, who held their respective thrones at the will of the Roman emperor. The Herods and Agrippa were of the latter kind, if not Aretas the Arabian. The dominion of Rome being thus absolute and extensive, it is no wonder that the privilege of being a Roman citizen, or as we should say, free of Rome, should be so useful to Paul as we find it was. This privilege of citizenship, at first confined no doubt to the inhabitants of the city, had been gradually extended to those of other towns and countries: generally as a reward for some service done to the Roman state.

But though Rome was thus the mistress of the most civilized parts of the world; she had not in overturning the former governments, overturned or effaced their language. The Greeks, before the Romans, had overrun many of the same regions by force of arms. In many they had planted colonies. Instances of this latter mode of disseminating their customs and language are frequent in history; and Alexander, usually stiled the Great, is a notable

example of a successful invader. His vast empire however did not survive its short-lived master ; but, though it was divided, and the parts variously shifted from one chieftain to another, it was still divided among Greeks, and their admirable language gained ground in the regions and kingdoms of the East. When Rome, in turn, assumed the dominion of those countries, she admired the arts and the learning of the people whom she had subjected ; their language was become a general one, not in Greece alone, but in Asia minor, in Syria, and even in Egypt ; and the great men of Rome were obliged to study it, not only as an accomplishment, but to render themselves the more qualified to hold the foreign governments, after which so many of them aspired. And it is more than merely probable, that this general diffusion of the Greek tongue contributed not a little, as a means, to facilitate the labours of our apostle, and the spread of the gospel.

Nor did conquered Greece dictate to her conquerors in language only ; she was also their instructress in religion : if that name may be applied to almost childish superstition, and “ abomi-

nable idolatry." It was indeed the practice of the Romans to enrol, in their long catalogue of gods, those of the conquered nations; but with those of Greece they had long been familiar, and seem to have been particularly enamoured. But in this dismal state of Roman religion, there was not yet found that which completes the evil of bigotry and superstition; and exhibits human pride, whatever may be the creed of the country, in its most malignant aspect. The Roman emperors had not yet, like Nebuchadnezzar and Antiochus Epiphanes,—had not yet begun to persecute men for their religion. This, I mention as another means, which tended to prevent obstructions to the religion of Christ, and allowed it time to take root and to be firmly established. In both cases the superintending care of its divine Author must be referred to, as the cause.

Our apostle, however, suffered, notwithstanding this Roman lenity, much abuse; but it was the fear of losing money that actuated the masters of the maid at Philippi, and the silversmith at Ephesus; and the rest of the ill treatment of Paul mentioned in the Acts, arose from the malice of the

Jews, to whom persecution had been but too familiar.

Such are the general hints, which it seemed proper to premise. Particular information will, it is hoped, be found either interspersed among the divisions of the text, or in the respective notes ; and even some exceptions to these general remarks, may possibly, in one or two instances, be traced.

I particularly wish that my little compilation may prove pleasant and useful to the young people connected with me in religious profession. I have not many warmer wishes than that they may grow up in it, in a way that will evince them to be Christians indeed. I would recommend them to allow themselves time to consider how often Christ is in their thoughts, as their redeemer, instructor, and judge ; and how earnest they are in their endeavours to take up his cross, when duty and inclination seem at variance. I say few things with more sincerity, than when I say I love young people ; and the more I love them, the more I regret that we have so many indications that these considerations are too much out of sight ; and the more I desire

that seriousness may supersede levity : the gospel prevail over the worldly spirit.

The worldly spirit is a very comprehensive term, and is applicable to the state of persons, whose modes of life appear much to differ among themselves. But it is the grand business of all to experience due subjection to the power of the cross of Christ. A saying of a minister of our society has occurred to me while I have been writing : ‘ When things are in their places,’ said he, ‘ the best things will be uppermost.’ No one will dispute that heavenly things are the best things ; but if earthly things predominate in our thoughts, there seems reason to fear we are yet earthly-minded and unsafe. For the words of the Saviour of men, as they are spirit : and as they are life, will also always remain to be truth. “ Where the treasure is, there will the heart be also.”

Stoke Newington, 13th Third Month, 1807.

THE
L I F E
OF THE
APOSTLE PAUL, &c.

THE Apostle Paul was a native of Tarsus, the chief city of Cilicia, a province of Asia minor, and subject to the Romans. He was by birth a citizen of Rome; a privilege which probably had been acquired by his father, or some other ancestor. He was nevertheless a Jew, which name, it must be recollected, included, at the least, the tribes of Judah and Benjamin. Paul, who in the early part of his life was called Saul, was of the latter tribe, and in compliance with the Jewish ritual, was circumcised on the eighth day. His Jewish genealogy was so pure as to entitle him to the appellation of a Hebrew of the Hebrews. His father was of the sect of the Pharisees, and the son received his education at the fountain of Hebrew learning, Jerusalem; and under the tuition of the celebrated Gamaliel: though probably he had previously been initiated in Greek literature at Tarsus. He surpassed most of his fellow-students in his knowledge of the Jewish religion, and at length embraced the doctrines of that

Acts which he considered as the strictest sect of it, by
xxvi. 5. becoming himself a Pharisee. He appears to have been a considerable proficient in the learning of the Greeks, which is apparent not only from the facility with which he wrote and spoke the language; but by his occasional citations of Greek authors. His language however is said to be in some degree Hellenistic, or mixed with idioms of the Hebrew, and also to contain some of those of his native country, Cilicia.

The first account of Saul which we find in the New Testament, is in the relation of the martyrdom of Stephen; in which it is said, that “The witnesses* laid down their clothes at the feet of a young man whose name was Saul;” and also
vii. 58. that “Saul was consenting unto his death;” and
viii. 1. the apostle himself informs us, that during the execution, he took care of the clothes of those who were active in stoning the holy martyr. “I
xii. 20. kept” says he “the raiment of them that slew him.”

Soon after the death of Stephen, we meet with him again pursuing his work of persecution, and harassing the believers in Christ. His conduct is related by Luke, in the Acts, in the following
iii. 3, 4. words, “As for Saul, he made havoc of the church, entering into every house, and haling men and women, committed them to prison. Therefore they that were scattered abroad, went every where, preaching the word.”

* *Witnesses.*] Thus are called the persons who actually stoned the martyr.

And according to his own account, "when they Acts xxvii. were put to death, he gave his voice against them, 10, 11. and punished them often in every synagogue, and compelled them to blaspheme, and being exceedingly mad against them, he persecuted them even unto strange cities;" "and breathing out ix. 1. threatenings and slaughter against the disciples of the Lord, he went unto the high priest, And 2. desired of him letters to Damascus to the synagogues, that if he found any of this way, whether they were men or women, he might bring them bound unto Jerusalem, for to be punished. And xxii. 5. as he journeyed, he came near Damascus: and ix. 3. suddenly there shined round about him a light from heaven;" which (in an account he afterwards gave) he thus describes:

"At midday, I saw in the way a light from xxvi. 13. heaven, above the brightness of the sun, shining round about me and them which journeyed with me. And when we were all fallen to the earth, 14. I heard a voice speaking unto me, and saying in the Hebrew tongue, Saul, Saul, why persecutest thou me? *It is hard for thee to kick against the pricks.* And I said, Who art thou, Lord? And he 15. said, I am Jesus whom thou persecutest. But rise, 16. and stand upon thy feet: for I have appeared

Acts ix. 2. Damascus.] frequently in Samuel, Kings, The ancient capital of Syria. and Chronicles. It still subsists, and is probably one of the most ancient cities in the world. It lies about 112 miles north of Jerusalem. We find it mentioned in Genesis; but

- Acts xxvi. unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will
17. appear unto thee; Delivering thee from the people, and *from* the Gentiles, unto whom now I
18. send thee, To open their eyes, to turn *them* from darkness to light, and *from* the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them
- xxii. 9. which are sanctified, by faith that is in me." " And they that were with me saw indeed the light, and were afraid; but they heard not the voice of him
- ix. 6. that spake to me." " And Saul trembling and astonished said, Lord, what wilt thou have me to do? And the Lord *said* unto him, Arise, and go into the city, and it shall be told thee what thou must
8. do. And he arose from the earth." " And when
- xxii. 11. he could not see for the glory of that light, being led by the hand of them that were with him,
- ix. 9. he came into Damascus." " And he was three days without sight, and neither did eat nor drink.
10. And there was a certain disciple at Damascus,
- xxii. 12. named Ananias;" " a devout man according to the law, having a good report of all the Jews which
- ix. 10. dwelt *there*." " And to him said the Lord in a vision, Ananias. And he said, Behold, I *am here*,
11. Lord. And the Lord *said* unto him, Arise, and go into the street which is called Straight, and enquire in the house of Judas for *one* called Saul
12. of Tarsus: for, behold, he prayeth, And hath seen in a vision a man named Ananias coming in, and putting *his* hand on him, that he

might receive his sight. Then Ananias answered, Acts ix.
 Lord, I have heard by many of this man, how 13.
 much evil he hath done to thy saints at Jerusa-
 lem: And here he hath authority from the chief 14.
 priests, to bind all that call on thy name. But the 15.
 Lord said unto him, Go thy way: for he is a cho-
 sen vessel unto me, to bear my name before the
 Gentiles, and kings, and the children of Israel:
 For I will show him how great things he must 16.
 suffer for my name's sake. And Ananias went 17.
 his way, and entered into the house; and put-
 ting his hands on him, said, Brother Saul, the
 Lord, *even* Jesus, that appeared unto thee in the
 way as thou camest, hath sent me, that thou
 mightest receive thy sight, and be filled with
 the Holy Ghost. And immediately there fell 18.
 from his eyes as it had been scales." "And the xxii.
 same hour (saith Paul) I looked up upon him. 13.
 And he said, The God of our fathers hath chosen 14.
 thee, that thou shouldest know his will, and see
 that Just One, and shouldest hear the voice of his
 mouth. For thou shalt be his witness unto all 15.
 men of what thou hast seen and heard. And 16.
 now why tarriest thou? arise, and be baptized,
 and wash away thy sins, calling on the name of
 the Lord." "And he received sight forthwith, ix. 18.
 and arose, and was baptized. And when he had 19.
 received meat, he was strengthened. Then was
 Saul certain days with the disciples which were
 at Damascus. And straightway he preached 20.
 Christ in the synagogues, that he is the Son of
 God. But all that heard *him* were amazed, and 21.

Acts ix. said, Is not this he that destroyed them which called on this name in Jerusalem, and came hither for that intent, that he might bring them 22. bound unto the chief priests? But Saul increased the more in strength, and confounded the Jews which dwelt at Damascus, proving that this is very Christ."

Such was the miraculous and unparalleled manner of the conversion of Saul; and it may be useful to add, that, upon the best conjecture that can be made, by comparing the scattered hints that have been thrown out on this subject, he was, at the period of becoming a disciple, about thirty-four years of age. This is a time of life when the fervour of youth is past, and men are generally in the vigour of their faculties; and therefore best qualified to estimate the motives which they suffer to determine their conduct. This period of life indeed seems marked out to Christians with this distinguished circumstance, that at about the same age, a Greater than Paul laid down his life, for the salvation of men.

Gal. i. It appears that one of the first journeys of our 17. apostle was into Arabia, though it is difficult to ascertain the precise time. It is however clear that it was before he visited Jerusalem in the character of a disciple. From Arabia, he returned to Damascus. It is also difficult to know whether a peril which he incurred in Damascus, and his escape from the danger, happened before

Acts. ix. 22. *Proving.*] The original word implies, *proving by accumulated arguments.*

or after his Arabian journey. It is thus related by his historian Luke, and by himself; whose accounts are blended, to embrace every particular. Acts ix. 23, 24, 25, compared with 2 Cor. xi. 32, 33.

“ And after that many days were fulfilled, the Jews took counsel to kill him: But their lying in wait was known of Saul. And they watched the gates day and night to kill him. And the governor under Aretas the king kept the city with a garrison, desirous to apprehend him; but the disciples took him by night, and let him down through a window, by the wall, in a basket,—and he escaped.”

It may be proper to remark that Damascus at this time was governed by an Arabian prince. About eighty-four years before the Christian æra,

Acts ix. 23. *And after many days were fulfilled.*] The series of the history, says Whitby, seems to be this: 1st. That St. Paul, after his conversion, instantly preaches in the synagogues of Damascus. ver. 20. 2. That going thence into Arabia, between two and three years after, he returns to Damascus, Gal. i. 17; and of this journey, Luke, being not with him, gives no account. 3. On his return, being increased in strength and wisdom, he con-

tinues many days in Damascus, proving that Jesus was the Christ. 4. That after three years, escaping from Damascus, he comes to Jerusalem, and is by Barnabas brought to the apostles Peter and James, and continues there fifteen days, Gal. i. 18, 19. 5. That there Christ appears to him in a vision; commanding him to depart out of Jerusalem; and he accordingly goes thence to Cæsarea and to Tarsus, Acts ix. 30. Gal. i. 21.

Antiochus Dionysius, king of Damascus, had invaded Arabia Petræa, a country lying south of Palestine, and then also under the dominion of a king named Aretas: which was probably, like Pharaoh, Ptolemy, and Cæsar, an assumed name. Antiochus was slain in Arabia, and a neighbouring prince set up his pretensions to the crown of Damascus. But the people of Damascus rejected them; and chose Aretas for their king. The transaction recorded in the Galatians, happened about one hundred and twenty years after this assumption of the crown by the Arabian. Arabia, at the time of Paul's visit, contained probably a number of Christians: for among the strangers who were witnesses of the gifts of tongues at the ever memorable Pentecost, were Arabians, Acts ii. 11. Commentators, not being able to find from any history, what Paul was employed in during his residence in Arabia, have supposed that the time was passed in study, and in learning more fully of the Arabian believers, the gospel-doctrines. But if it be necessary always to supply the want of certainty by conjecture, it seems more probable that his business was not so much to learn, as to teach Christ: for it is related almost in the same breath with his conversion, that straightway he had preached Christ in the synagogues of Damascus.

Gal. i. 18, 19. His first visit to Jerusalem, after his conversion, was a short one, for the purpose of seeing Peter, with whom he staid two weeks; but he did not at that time see any other of the apostles

except James. It is probably another, and a subsequent journey that is described by Luke, in the following words,

“ And when Saul was come to Jerusalem, he Acts ix. 26.
 assayed to join himself to the disciples: but they
 were all afraid of him, and believed not that he
 was a disciple. But Barnabas took him, and 27.
 brought *him* to the apostles, and declared unto
 them how he had seen the Lord in the way, and
 that he had spoken to him, and how he had
 preached boldly at Damascus in the name of
 Jesus. And he was with them coming in and 28.
 going out at Jerusalem. And he spake boldly in 29.
 the name of the Lord Jesus, and disputed against
 the Grecians: but they went about to slay him.
Which when the brethren knew, they brought 30.
 him down to Cæsarea, and sent him forth to
 Tarsus.”

There is however a difficulty attending the supposition that **this** was a second journey of Paul to Jerusalem: namely, that it is said, “the disciples were all afraid of him.” Now he had made a previous acquaintance with Peter and

Acts ix. 27. *Barnabas.*] This famous person is thought, with every probability, to be Joses the Levite, mentioned Acts iv. 36. as having brought into the common stock the price of his land; who, says the text, was called Barnabas by the apostles, which is, being interpreted, a son of consolation. Chaldee scholars, says Beza, derive this word from **בן**, a son, and **נפש**, the soul, as much as to say, *A refresher of souls.*

Acts ix. 29. *Grecians.*] Foreign Jews, then at Jerusalem, who spoke the Greek language.

Acts xii. James. But unless any one can prove that these apostles were in the city at the time, this objection is without support. It is probable that it was during this residence in the Jewish capital that he had the vision in the temple, of which he speaks in the following terms.

17. “ And it came to pass, that, when I was come again to Jerusalem, even while I prayed in the
18. temple, I was in a trance ; And saw him saying unto me, Make haste, and get thee quickly out of Jerusalem : for they will not receive thy testi-
19. mony concerning me. And I said, Lord, they know that I imprisoned and beat in every syna-
20. gogue them that believed on thee : And when the blood of thy martyr Stephen was shed, I also was standing by, and consenting unto his death, and kept the raiment of them that slew him.
21. And he said unto me, Depart : for I will send thee far hence unto the Gentiles.”

- It has been related that a great dispersion of the believers took place after Stephen's martyrdom, occasioned in great measure by Saul's ill treatment. “ Now” says the text “ they which were scattered abroad, upon the persecution that arose about Stephen, travelled as far as Phenice, and Cyprus, and Antioch, preaching the word to none but unto the Jews only.
- xi. 19.
 20. And some of them were men of Cyprus and Cyrene, which, when they were come to Antioch,

Acts xi. 20. *Cyrene.*] A Mediterranean, opposite to large city of that part of Peloponnesus and Crete. It Africa which lies on the seems it contained Jews, so

spake unto the Grecians, preaching the Lord Jesus. And the hand of the Lord was with them: 21. and a great number believed, and turned unto the Lord. Then tidings of these things came unto the ears of the church which was in Jerusalem: 22. and they sent forth Barnabas, that he should go as far as Antioch. Who, when he came, and had seen the grace of God, was glad, and exhorted them all, that with purpose of heart they would cleave unto the Lord. For he was a good man, 24. and full of the Holy Ghost and of faith: and much people was added unto the Lord. Then 25. departed Barnabas to Tarsus, for to seek Saul: And when he had found him, he brought him 26. unto Antioch. And it came to pass, that a whole

widely were they then dispersed, probably for the sake of trade. Cyrene lay about 400 miles west of Alexandria. These men of Cyrene were, when at Antioch, about 1000 miles from their country by land, and 700 by sea; but it is possible Judea was their residence.

Ibid. Cyprus. See note on ch. xiii. 4.

Acts xi. 26. *Were called Christians.*] As this name has a Latin termination, it is supposed to have been given to the disciples by the Romans. Luke, in his his-

tory, and Paul, in his epistles, do not use this name. Peter adopts it; 1 Pet. iv. 16. and some have thought it is *that worthy name*, mentioned James ii. 7. Before this name came into use, the disciples were stiled *Galilæans* and *Nazarenes* by their enemies, and *disciples*, *saints*, *brethren*, by themselves. *Macknight.*

It may be hence concluded that the believers at Antioch were now numerous; otherwise heathen people had not taken so much notice of them. *Lardner*, Cred. vol. 2. p. 72.

Acts xi. year they assembled themselves with the church,
 and taught much people. And the disciples
 27. were called Christians first in Antioch. And in
 those days came prophets from Jerusalem unto
 28. Antioch. And there stood up one of them, named
 Agabus, and signified by the Spirit that there
 should be great dearth throughout all the world:
 which came to pass in the days of Claudius Cæsar.
 29. Then the disciples, every man according to his
 ability, determined to send relief unto the
 30. brethren which dwelt in Judea: Which also
 they did, and sent it to the elders by the hands
 of Barnabas and Saul."

We have no particular account of the manner
 in which Barnabas and Saul executed their mis-
 sion at Jerusalem. It is probable they did not
 xii. 25 remain long in that city, for we read that "Bar-
 nabas and Saul returned from Jerusalem, when
 they had fulfilled *their* ministry, and took with
 them John, whose surname was Mark."

Barnabas, the reader may perceive, is men-
 tioned in the Acts, (xi. 22.) as being sent by the
 church at Jerusalem to the new converts at An-
 tioch, long before the arrival of Saul at that city.
 And Barnabas, who knew the worth of Saul, and

Acts xi. 30. *And sent it* the poor there. St. Paul
to the elders, &c.] It is to be noted that it was the con-
 stant custom of the Jews in their dispersions, to send
 money into the land of Canaan, for the sustaining of
 the poor there. St. Paul was therefore careful that
 the unbelieving Jews should not outdo the Christians, in
 those offices of charity to- wards their brethren in Ju-
 dea. *Whitby.*

who had introduced him to general acceptance with the apostles (ix. 27.), is related, as we have seen (xi. 26.), to be also the person who introduced him to the extensive scene of gospel-labours, which opened before him at Antioch. We have seen also that the two apostles (for I do not scruple to give this appellation to a man full of the Holy Ghost and of faith, and on an evangelical mission) came in company from Antioch to Jerusalem. These circumstances are recapitulated, that the reader may judge whether this be not the journey thus mentioned by Paul in the epistle to the Galatians.

“ Then fourteen years after, I went up again Gal. ii. 1.
to Jerusalem, with Barnabas, and took Titus with 1.
me also. And when James, Cephas, and John, who 9.
seemed to be pillars, perceived the grace that was
given unto me, they gave to me and Barnabas the
right hands of fellowship, that we *should go* unto
the heathen, and they unto the circumcision :
Only *they would* that we should remember the 10.
poor ; the same which I also was forward to do.”

To return from what may be thought a digression, it may be proper to advert to the state of Antioch, when it was the residence of our apostle. It had become the capital of Syria, and is said to have contained about six hundred thousand inhabitants. It was built by Seleucus, one of the generals of Alexander the Great, who, after the death of that conqueror, divided among them his empire. Syria had been in the possession of Antigonius another of his generals, who

from a governor of a province had raised himself to royalty ; and who had built, on the river Orontes, a city which he called Antigonía, and which he designed for his metropolis. Seleucus conquered Antigonus, seized the upper Syria, razed to the ground the new city, and, with the materials, at no great distance on the Orontes, built Antioch : naming it probably in honour of his father, who was called Antiochus. About four miles from Antioch stood Daphne, which was considered as a suburb. Seleucus planted there a grove of vast extent, in the midst of which he built a temple to the false deities, Apollo and Diana, or to the sun and moon. Daphne was used as a delightful retreat by the people of Antioch ; and voluptuousness reigned there to an unbounded degree, which rendered it so infamous, that *Daphne manners* were proverbial for a luxurious and dissolute life. To the citizens of such a city the purity of the gospel was offered, and Antioch became afterwards so eminent for Christianity, as to be called Theopolis. It continued for nearly one thousand six hundred years the chief city of the east. It is now called Antakia, and is a heap of ruins. Seleucus also built, lower down on the Orontes, Seleucia, whence the apostles embarked for Cyprus ; and also the city Antioch in Pisidia, both mentioned in the chapter which next offers itself to the reader's attention, as follows.

Acts xiii. " Now there were in the church that was at

1. Antioch certain prophets and teachers ; as Barna-

bas, and Simeon that was called Niger, and Lucius Acts xiii.
of Cyrene, and Manaen, which had been brought
up with Herod the tetrarch, and Saul. As they 2.
ministered to the Lord, and fasted, the Holy
Ghost said, Separate me Barnabas and Saul for
the work whereunto I have called them. And 3.
when they had fasted and prayed, and laid *their*
hands on them, they sent *them* away. So they, 4.
being sent forth by the Holy Ghost, departed
unto Seleucia; and from thence they sailed to
Cyprus. And when they were at Salamis, they 5.
preached the word of God in the synagogues of
the Jews: and they had also John to *their* mi-
nister. And when they had gone through the 6.
isle unto Paphos, they found a certain sorcerer,
a false prophet, a Jew, whose name *was* Bar-jesus:
Which was with the deputy of the country, Ser- 7.

Acts xiii. 4. *Cyprus.*] A large island in the north-east part of the Mediterranean sea. *Salamis* and *Paphos* were the ports at which, respectively, the apostle landed and embarked. The island was noted for the worship of the pretended goddess Venus, who took her name *Cypris* from this island. *Paphos* was famous for a temple built to her, and was, of course, a place of dissolute manners. We are not always aware into what impure regions, the apostles carried

the pure light of truth. Cyprus was the native country of Barnabas, Acts iv. 36. for Jews abounded there. We see that there were synagogues in Salamis.

Acts xiii. 7. *Deputy.*]

This should have been translated *Proconsul*, Gr. *Ἀντιπαρκατος*. Lardner remarks, it is an instance of the accurate knowledge which Luke, the author of the Acts, had of Roman politics: because Cyprus was then really a proconsular province.

- Acts xiii. gius Paulus, a prudent man; who called for Barnabas and Saul, and desired to hear the word
8. of God. But Elymas the sorcerer, (for so is his name by interpretation), withstood them, seeking
 9. to turn away the deputy from the faith. Then Saul, (who also *is called* Paul), filled with the
 10. Holy Ghost, set his eyes on him, And said, O full of all subtilty and all mischief, *thou* child of the devil, *thou* enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?
 11. And now, behold, the hand of the Lord *is* upon thee, and thou shalt be blind, not seeing the sun for a season. And immediately there fell on him a mist and a darkness: and he went about seek-
 12. ing some to lead him by the hand. Then the deputy, when he saw what was done, believed,

Acts xiii. 8. *Elymas.*] There is a difficulty in understanding this word to be the interpretation of *Barnabas*: which simply means *Son of Joshua*. Purver says, Elymas is formed from an Arabic word *alama*, which imports, to *know*.

Acts xiii. 9. The change of Saul's name has occasioned several conjectures. One is, that either he did it out of respect to this Sergius Paulus, his convert; or at least that some of the proconsul's family first called

him Paulus, which we contract to Paul.

Ibid. Origen saith that whilst he preached to the Jews he was called Saul according to the name he had among them at circumcision; Paulum autem appellatum esse cum Græcis et Gentibus leges et praecepta conscribit; and that he was called by his Roman name Paul, when he preached to the Gentiles. *Whitby*: who does not construe his Latin over nicely.

being astonished at the doctrine of the Lord. Acts xiii.
 Now when Paul and his company loosed from 13.
 Paphos, they came to Perga in Pamphylia: and
 John, departing from them, returned to Jerusa-
 lem. But when they departed from Perga, they 14.
 came to Antioch in Pisidia, and went into the
 synagogue on the sabbath-day, and sat down.
 And, after the reading of the law and the pro- 15.
 phets, the rulers of the synagogue sent unto
 them, saying, Ye men *and* brethren, if ye have
 any word of exhortation for the people, say on.
 Then Paul stood up, and, beckoning with *his* 16.
 hand, said, Men of Israel, and ye that fear God,
 give audience. The God of this people of Israel 17.
 chose our fathers, and exalted the people when
 they dwelt as strangers in the land of Egypt, and
 with an high arm brought he them out of it.
 And about the time of forty years suffered he 18.

Acts xiii. 13. *Pamphylia*, been some contention among
 a district on the south coast critics, whether the word
 of Asia minor, now a part *ἐτροφοφόρησεν*, thus rendered;
 of modern Caramania. Perga was not originally written
 was the capital. Like Ephe- *ἐτροφοφόρησεν*, that is, *he nou-*
 sus, it had a famous temple *rished them*. Thus the Sy-
 of Diana, to which, accord- riac, Arabic, and Ethiopic
 ing to Strabo, there was a translators seem to have
 solemn annual resort. read. It seems to suit the

Acts xiii. 14. *Pisidia* context full as well as the
 was north of Pamphylia. Of common reading. Doddridge
 Antioch, its capital, mention prefers the latter, and says
 is already made in the intro- candidly thus. This is the
 duction to this chapter. proper import of the word

Acts xiii. 18. *Suffered he* *ἐτροφοφόρησεν*, and it was very
their manners.] There has fit to give this oblique in-

- Acts xiii. their manners in the wilderness. And when he
 19. had destroyed seven nations in the land of Cha-
 20. naan, he divided their land to them by lot. And
 after that, he gave *unto them* judges about the
 space of four hundred and fifty years, until Sa-
 21. muel the prophet. And afterwards they desired
 a king: and God gave unto them Saul the son
 of Cis, a man of the tribe of Benjamin, by the
 22. space of forty years. And when he had removed
 him, he raised up unto them David, to be their
 king: to whom also he gave testimony, and said,
 I have found David the *son* of Jesse, a man after
 mine own heart, which shall fulfil all my will.
 23. Of this man's seed hath God, according to *his*
 promise, raised unto Israel a Saviour, Jesus:
 24. When John had first preached, before his coming,
 the baptism of repentance to all the people of
 25. Israel. And as John fulfilled his course, he said,
 Whom think ye that I am? I am not *he*. But
 behold, there cometh one after me, whose shoes
 26. of *his* feet I am not worthy to loose. Men *and*
 brethren, children of the stock of Abraham, and

timation of that perverse-
 ness and ingratitude which
 so early began to prevail
 among them. The Syriac
 renders it by a word which
 signifies *to nourish* or *to edu-*
cate, so that Beza conjectures
 they read *ἐτροφοφόρησεν*; and
 it suggests so beautiful a
 view of the conduct of Pro-
 vidence towards them in this
 respect, that I could not
 forbear inserting the thought,
 though I prefer the common
 and almost universally re-
 ceived reading. *Dod. in loc.*
 Acts xiii. 19. *Seven na-*
tions.] Namely, the Hittites,
 Gergashites, Amorites, Ca-
 naanites, Perizzites, Hivites,
 and Jebusites. *Doddridge.*

whosoever among you feareth God, to you is the Acts xiii.
word of this salvation sent. For they that dwell 27.
at Jerusalem, and their rulers, because they
knew him not, nor yet the voices of the prophets
which are read every sabbath-day, they have ful-
filled *them*, in condemning *him*. And though 28.
they found no cause of death *in him*, yet de-
sired they Pilate that he should be slain. And 29.
when they had fulfilled all that was written of
him, they took *him* down from the tree, and laid
him in a sepulchre. But God raised him from 30.
the dead: And he was seen many days of them 31.
which came up with him from Galilee to Jerusa-
lem, who are his witnesses unto the people. And 32.
we declare unto you glad tidings: how that the
promise which was made unto the fathers, God 33.
hath fulfilled the same unto us their children, in
that he hath raised up Jesus again; as it is also
written in the second psalm, Thou art my Son,
this day have I begotten thee. And as concern- 34.
ing that he raised him up from the dead, *now* no
more to return to corruption, he said on this
wise, I will give you the sure mercies of David.
Wherefore he saith also, in another *psalm*, Thou 35.
shalt not suffer thine Holy One to see corruption.

Acts xiii. 29. *Took him* knowing how sufficiently he
down from the tree.] The answered all that could be
apostle was far from being objected from thence, by
ashamed to mention the most what he testified concerning
ignominious parts of his Mas- his resurrection. *Doddridge.*
ter's sufferings, to those who Acts xiii. 34. *Mercies.*]
were strangers to the gospel: Gr. τὰ ὅσια, *holy things.*

Acts xiii. For David, after he had served his own genera-
 36. tion by the will of God, fell on sleep, and was
 37. laid unto his fathers, and saw corruption. But he,
 38. whom God raised again, saw no corruption. Be
 it known unto you therefore, men *and* brethren,
 that through this man is preached unto you the
 39. forgiveness of sins : And by him all that believe
 are justified from all things, from which ye could
 40. not be justified by the law of Moses. Beware
 therefore, lest that come upon you, which is
 41. spoken of in the prophets : Behold, ye despisers,
 and wonder, and perish ; for I work a work in
 your days, a work which ye shall in no wise be-
 42. lieve, though a man declare it unto you. And
 when the Jews were gone out of the synagogue,
 the Gentiles besought that these words might be
 43. preached to them the next sabbath. Now when
 the congregation was broken up, many of the
 Jews and religious proselytes followed Paul and

Acts xiii. 41. *Perish.*] gentiles, were not, says
 Gr. ἀφανίσθητε. We might Macknight, accidental e-
 render this, *Hide yourselves.* vents ; but were brought
 The text in Habakkuk i. 5. about by Providence, to
 is " Wonder marvellously." prepare the world for the
 Acts xiii. 43. *Religious* reception of the gospel. The
Proselytes.] The wide dis- Jews, having from the be-
 persion of the Jews among ginning, possessed the know-
 the gentiles, by the Assyrian ledge of the only true God,
 and Babylonian captivity, the maker and governor of
 and their extreme passion the world, carried that
 for commerce, which led knowledge with them into
 them to plant themselves in the gentile-countries where
 all the chief cities of the they resided ; and impar-

Barnabas: who, speaking to them, persuaded Acts xiii. them to continue in the grace of God. And the 44. next sabbath-day came almost the whole city together to hear the word of God. But when the 45. Jews saw the multitudes, they were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming. Then Paul and Barnabas waxed bold, 46. and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles. For so hath the Lord commanded us, 47. saying, I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth. And when the Gentiles 48. heard this, they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life believed. And the word of the 49.

ted it to all around them, who were willing to receive it. And having multiplied exceedingly in their dispersion, at the time Saul went among the gentiles to preach the gospel, he found in every city and country great numbers, not only of his own nation, but of the gentiles whom the Jews had turned from idols to worship the only true God. These enlightened gentiles were called by the Jews, *Religious*, or *worshipping proselytes*; because they assembled with the Jews in their synagogues; also because they joined them in hearing the writings of Moses and the prophets read. *Macknight's Life of Paul*, p. 21.

Acts xiii. 48. *Ordained to eternal life.*] Hammond has a long note on this place, tending to show that the

Acts xiii. Lord was published throughout all the region.

50. But the Jews stirred up the devout and honourable women, and the chief men of the city, and raised persecution against Paul and Barnabas,
51. and expelled them out of their coasts. But they shook off the dust of their feet against them, and

word, τεταμένοι, here rendered, *ordained*, is not the same generally used in scripture to imply *foreordination*; but that it is often used in the military sense of our English word *tactics*, by which is meant that which relates to the *disposing* of an army. He would therefore have the τεταμένοι, *the disposed to eternal life*, in this place, to imply those whose well ordered minds were open to the candid examination and reception of truth. He says that there is no example of the verb τάττειν (whence the participle τεταμένοι) being used to signify an eternal decree; but the verbs ορίζειν and προορίζειν; which exactly answer to our English ones, *determine* and *predetermine*. Wall translates the word τεταμένοι, *fit to receive*; Whitby, *disposed*. The following is Whitby's remark.

It is highly probable this is the genuine import; for this word, by this very author, is used in this sense to signify a man not outwardly ordained, but inwardly disposed; or one determined by his own inclinations to do such a thing; as when it is said, Acts xx. 13. St. Paul went on foot to Assos, ἔρω γὰρ ἡν διατεταμένον, for so he was disposed.

Our translators use the old word *mind*ing.

The meaning, says Doddridge, of the sacred penman seems to be, that all who were deeply and seriously concerned about their eternal happiness, openly embraced the gospel. And wherever this temper was, it was undoubtedly the effect of a divine operation on their hearts.

came unto Iconium. And the disciples were filled with joy, and with the Holy Ghost." Acts xiii. 52.

"And it came to pass in Iconium, that they went both together into the synagogue of the Jews, and so spake, that a great multitude of the Jews, and also of the Greeks, believed, But the unbelieving Jews stirred up the Gentiles, and made their minds evil-affected against the brethren. Long time therefore abode they speaking boldly in the Lord: which gave testimony unto the word of his grace, and granted signs and wonders to be done by their hands. But the multitude of the city was divided: and part held with the Jews, and part with the apostles. And when there was an assault made both of the Gentiles, and also of the Jews with their rulers, to use *them* despitefully, and to stone them, They were ware of *it*, and fled unto Lystra and Derbe, cities of Lycaonia, and unto the region that

Acts xiii. 51. *Iconium.*] temple, Acts vi. 13. So, St. This, and *Lystra*, and Paul here, ver. 19. and so, they attempted to stone *Derbe*, were cities of Lycaonia, a region which lay Christ, for supposed blasphemy, John x. 33. *Whitby*. north-east of Pisidia, and Acts xiv. 6. *The region that lieth round about.*] Galatia being a part of the north of Cilicia, Paul's native country; from which the region that lieth round about Lycaonia, it is highly it was separated by mount Taurus. probable that at this time Paul preached there, and planted "the churches of Galatia."

Acts xiv. 5. *And to stone them,*] as blasphemers against the law. Deut. xiii. 6. So, they stoned Stephen, as speaking *blasphemous words against the law and*

Acts xiv. lieth round about : And there they preached the
 7. 8. gospel. And there sat a certain man at Lystra,
 9. impotent in his feet, being a cripple from his
 10. mother's womb, who never had walked. The
 11. same heard Paul speak ; who stedfastly behold-
 12. ing him, and perceiving that he had faith to be
 13. healed, Said with a loud voice, Stand upright on
 14. thy feet. And he leaped and walked. And when
 15. the people saw what Paul had done, they lifted
 up their voices, saying in the speech of Lycao-
 nia, The gods are come down to us in the like-
 ness of men. And they called Barnabas, Jupiter ;
 and Paul, Mercurius, because he was the chief
 speaker. Then the priest of Jupiter, which was
 before their city, brought oxen and garlands
 unto the gates, and would have done sacrifice
 with the people. *Which*, when the apostles,
 Barnabas and Paul, heard of, they rent their
 clothes, and ran in among the people, crying
 out, And saying, Sirs, why do ye these things ?
 We also are men of like passions with you, and
 preach unto you that ye should turn from these

Acts xiv. 12. *Because he was the chief speaker.*] The pretended god, Mercury, whom Paul was thought to be, by these men of Lystra, was considered as the god of eloquence, Θεὸς ὁ τῶν λόγων ἡγεμῶν. Jamblicus, quoted by Newcome. of the tutelar deity of a city was placed before the gate. Bulls were sacrificed to Jupiter ; and it was customary to place garlands about the victim, and not about him only, but also about the statue, and about the priests. *Newcome.*

Acts xiv. 13. *Before their city.*] The temple or statue

vanities, unto the living God, which made hea- Acts xiv.
 ven, and earth, and the sea, and all things that
 are therein : Who in times past suffered all na- 16.
 tions to walk in their own ways. Nevertheless he 17.
 left not himself without witness, in that he did
 good, and gave us rain from heaven, and fruitful
 seasons, filling our hearts with food and gladness.
 And with these sayings scarce restrained they 18.
 the people, that they had not done sacrifice unto
 them. And there came thither *certain* Jews from 19.
 Antioch and Iconium, who persuaded the people,
 and, having stoned Paul, drew *him* out of the city,
 supposing he had been dead. Howbeit, as the 20.
 disciples stood round about him, he rose up, and
 came into the city : and the next day he departed
 with Barnabas to Derbe. And when they had 21.
 preached the gospel to that city, and had taught
 many, they returned again to Lystra, and to
 Iconium, and Antioch, Confirming the souls of 22.
 the disciples, *and* exhorting them to continue in
 the faith, and that we must through much tribu-
 lation enter into the kingdom of God. And 23.
 when they had ordained them elders in every
 church, and had prayed with fasting, they com-
 mended them to the Lord, on whom they be-

Acts xiv. 20. *He rose up.*] as, in a course of nature, he
 Certainly the effect of a mi- would then have felt his
 raculous cure, approaching bruises much more than at
 to a resurrection from the first ; and probably would
 dead. This is the more il- hardly have been able to
 lustrated by his going the turn himself in bed. *Dod-*
 next day to Derbe ; where- *dridge.*

Acts xiv. lieved. And after they had passed throughout
 24. Pisidia, they came to Pamphylia. And when
 25. they had preached the word in Perga, they went
 26. down into Attalia: And thence sailed to Antioch,
 from whence they had been recommended to the
 grace of God for the work which they fulfilled.
 27. And when they were come and had gathered the
 church together, they rehearsed all that God had
 done with them, and how he had opened the
 28. door of faith unto the Gentiles. And there they
 abode long time with the disciples."

xv. 1. "And certain men which came down from
 Judea taught the brethren, *and said*, Except ye
 be circumcised after the manner of Moses, ye
 2. cannot be saved. When therefore Paul and Bar-
 nabas had no small dissension and disputation
 with them, they determined that Paul and Barna-
 bas, and certain other of them, should go up to
 Jerusalem unto the apostles and elders about this
 3. question. And being brought on their way by
 the church, they passed through Phenice and
 Samaria, declaring the conversion of the Gen-
 tiles: and they caused great joy unto all the
 4. brethren. And when they were come to Jeru-
 salem, they were received of the church, and of
 the apostles and elders; and they declared all
 5. things that God had done with them. But there

Acts xiv. 25. *Attalia.*
 A city of Pamphylia, built
 by Attalus, king of Perga-
 mus. It was a sea-port,
 and the residence of the
 Roman Prefect. *Whitby.*

Acts xv. 4. *Had done*
with them. It ought to be,
had done through them.
 When μετὰ has a genitive
 case after it, it is used by the
 Septuagint to signify *per* [*by*

rose up certain of the sect of the Pharisees which Acts xv.
 believed, saying, That it was needful to circum-
 cise them, and to command *them* to keep the law
 of Moses. And the apostles and elders came to- 6.
 gether for to consider of this matter. And when 7.
 there had been much disputing, Peter rose up,
 and said unto them, Men *and* brethren, ye know
 how that a good while ago God made choice
 among us, that the Gentiles by my mouth should
 hear the word of the gospel, and believe. And 8.
 God, which knoweth the hearts, bare them wit-
 ness, giving them the Holy Ghost, even as *he did*
 unto us. And put no difference between us and 9.
 them, purifying their hearts by faith. Now 10.
 therefore why tempt ye God, to put a yoke upon
 the neck of the disciples, which neither our
 fathers nor we were able to bear? But we believe 11.
 that through the grace of the Lord Jesus Christ
 we shall be saved, even as they. Then all the 12.
 multitude kept silence, and gave audience to
 Barnabas and Paul, declaring what miracles and
 wonders God had wrought among the Gentiles by
 them. And after they had held their peace, 13.
 James answered, saying, Men *and* brethren,
 hearken unto me. Simeon hath declared how 14.
 God at the first did visit the Gentiles, to take out
 of them a people for his name. And to this 15.
 agree the words of the prophets; as it is written,
 After this I will return, and will build again the 16.

or *through*] as well as *cum* translated it. Quanta Deus
 [*with*]. Beza has rightly per ipsos fecisset. Symonds.

- Acts xv. tabernacle of David, which is fallen down : and I will build again the ruins thereof, and I will set
17. it up : That the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these
 18. things. Known unto God are all his works from
 19. the beginning of the world. Wherefore my sentence is, that we trouble not them, which from among the Gentiles, are turned to God :
 20. But that we write unto them, that they abstain from pollutions of idols, and *from* fornication,
 21. and *from* things strangled, and *from* blood. For Moses of old time hath in every city them that preach him, being read in the synagogues every
 22. sabbath-day. Then pleased it the apostles and elders with the whole church, to send chosen men of their own company to Antioch, with Paul and Barnabas ; *namely*, Judas surnamed Barsabas, and
 23. Silas, chief men among the brethren : And they wrote *letters* by them after this manner ; The

Acts xv. 21. *Read in the synagogues every sabbath-day.*] The reader may find an ample account of the origin of synagogues in Prideaux's *Connexion*, Part 1. Book 6. It may suffice here to say, that they were established after the Babylonish captivity, that a considerable part of the service performed in them was the reading of the scriptures, and that they

have been esteemed a principal mean of preserving the Jews from idolatry : into which they never relapsed after their return from Babylon.

Acts xv. 22. *Silas.*] This seems to have been the person elsewhere called Silvanus, a most intimate friend and beloved companion of Paul ; and, as it seems also, a Roman citizen. *Doddridge*,

apostles, and elders, and brethren *send* greeting Acts xv.
 unto the brethren which are of the Gentiles, in
 Antioch, and Syria, and Cilicia. Forasmuch as 24.
 we have heard, that certain which went out from
 us have troubled you with words, subverting
 your souls, saying, *Ye must* be circumcised, and
 keep the law: to whom we gave no *such* com-
 mandment: It seemed good unto us, being as- 25.
 sembled with one accord, to send chosen men
 unto you, with our beloved Barnabas and Paul,
 Men that have hazarded their lives, for the name 26.
 of our Lord Jesus Christ. We have sent there- 27.
 fore Judas and Silas, who shall also tell *you* the
 same things by mouth. For it seemed good to 28.
 the Holy Ghost, and to us, to lay upon you no
 greater burden than these necessary things;
 That ye abstain from meats offered to idols, and 29.
 from blood, and from things strangled, and from
 fornication: from which if ye keep yourselves,
 ye shall do well. Fare ye well. So when they 30.
 were dismissed, they came to Antioch; and when
 they had gathered the multitude together, they
 delivered the epistle; *Which* when they had 31.
 read, they rejoiced for the consolation. And 32.
 Judas and Silas, being prophets also themselves,
 exhorted the brethren with many words, and
 confirmed *them*. And after they had tarried 33.
there a space, they were let go in peace from the
 brethren unto the apostles. Notwithstanding it 34.
 pleased Silas to abide there still. Paul also and 35.

Acts xv. Barnabas continued in Antioch, teaching and preaching the word of the Lord, with many others
 36. also. And some days after, Paul said unto Barnabas, Let us go again and visit our brethren in every city where we have preached the word of
 37. the Lord, *and see* how they do. And Barnabas determined to take with them John, whose sur-
 38. name was Mark. But Paul thought not good to take him with them, who departed from them from Pamphylia, and went not with them to the
 39. work. And the contention was so sharp between them, that they departed asunder, one from the other. And so Barnabas took Mark, and sailed
 40. unto Cyprus; and Paul chose Silas, and departed, being recommended by the brethren unto the
 41. grace of God. And he went through Syria and Cilicia, confirming the churches.”

xvi. 1. “Then came he to Derbe and Lystra: and, behold, a certain disciple was there, named Timotheus, the son of a certain woman which was a Jewess, and believed; but his father *was* a Greek.
 2. Which was well reported of by the brethren that
 3. were at Lystra and Iconium. Him would Paul have to go forth with him; and took and circumcised him, because of the Jews which were in those quarters: for they knew all that his father
 4. was a Greek. And as they went through the

Acts xv. 35. *Continued in Antioch.*] It is generally thought that during this time Peter came to Antioch, as mentioned, Gal. ii. 11.

Acts xv. 39. *Departed one from the other.*] They were probably afterwards reconciled. See note on 1 Cor. ix. 6. Mark was nephew to Barnabas.

cities, they delivered them the decrees for to Acts xvi. keep, that were ordained of the apostles and elders which were at Jerusalem. And so were the 5. churches established in the faith, and increased in number daily. Now when they had gone 6. throughout Phrygia and the region of Galatia, and were forbidden of the Holy Ghost to preach the word in Asia, after they were come to Mysia, they 7. assayed to go into Bithynia ; but the Spirit suf-

Acts xvi. 6. *Phrygia.*] A country of Asia minor, lying westward of Lycaonia, and north of Pisidia. Laodicea was the capital. In the time of the Romans the Phrygians seem to have been a despised people. Whithy mentions two insulting Latin proverbs. *Serò sapiunt Phryges, and, Phrygem plagis fieri solere meliorem.* The Phrygians grow wise slowly, and a Phrygian is better for beating. Slowness to be wise, was likely in a people so much attached to the orgies of Bacchus : for some account of which, and some further account of Phrygia, see the introduction to the epistle to the Colossians. As the text says that Paul had gone *throughout* Phrygia, it is hard to suppose he missed Colosse, one of its cities. I mention this, be-

cause some have doubted whether he had seen the Colossians, when, long after his Phrygian travels, he wrote his epistle to them.

Acts xvi. 6. *Asia.*] This means only the proconsular province called Asia, of which Ephesus was the capital. It was bounded by Mysia on the north, by Phrygia on the east, by Caria on the south, and by the Ægean sea, or Archipelago, on the west.

Acts xvi. 7. *Mysia. Bithynia.*] The former of these lay west, and the latter north, of Phrygia. In Mysia were the cities Thyatira and Pergamus, mentioned in the Revelation. It appears, v. 8. that Paul and Silas passed through Mysia, to come to *Troas*, ver. 9. which was a sea-port town, in a country of the same name, one of the

- Acts xvi. fered them not. And they, passing by Mysia,
 8. 9. came down to Troas. And a vision appeared
 to Paul in the night; There stood a man of
 Macedonia, and prayed him, saying, Come
 10. over into Macedonia, and help us. And after
 he had seen the vision, immediately we endeavoured
 to go into Macedonia, assuredly gathering
 that the Lord had called us for to preach the
 11. gospel unto them. Therefore loosing from Troas,
 we came with a straight course to Samothracia,
 12. and the next *day* to Neapolis; and from thence
 to Philippi, which is the chief city of that part

most western parts of Asia, washed by the Ægean sea, the Hellespont and the Propontis, now called the Archipelago, the Dardanelles, and the sea of Marmora.

Acts xvi. 7. *The Spirit.*] Many ancient versions, readings, and citations, add of *Jesus*. *Doddridge*, who refers to Beza, and to Mills.

Acts xvi. 9. *Macedonia.*] This was a general name given by the Romans to the northern parts of Greece. In its more confined sense, it was the part of Greece which formed the paternal dominions of Alexander the Great: whose father Philip gave his name to Philippi.

Acts xvi. 10. *We en-*

deavoured.] Here, namely at Troas, Luke seems to have joined Silas and Paul; for here he begins to narrate their travels in the first person.

Acts xvi. 11. *Samothracia* is an island on the north part of the Ægean sea, now called Samandrake or Samandraki; and *Neapolis* was a port at the head of that famous gulf, eastward of Philippi. It is probable that there were not many Jews at Samothracia or Neapolis, for our apostle seldom failed to preach in their synagogues; and we find he made little stay at either place.

of Macedonia, *and* a colony : and we were in Acts xvi.
 that city, abiding certain days. And on the 13.
 sabbath we went out of the city by a river
 side, where prayer was wont to be made ; and
 we sat down, and spake unto the women which
 resorted *thither*. And a certain woman named 14.
 Lydia, a seller of purple, of the city of Thyatira,
 which worshipped God, heard *us* : whose heart
 the Lord opened, that she attended unto the
 things which were spoken of Paul. And when 15.
 she was baptized, and her household, she besought
us, saying, If ye have judged me to be faithful to
 the Lord, come into my house, and abide *there*.
 And she constrained us. And it came to pass, as 16.
 we went to prayer, a certain damsel possessed
 with a spirit of divination met us, which brought
 her masters much gain by soothsaying : The same 17.
 followed Paul and us, and cried, saying, These
 men are the servants of the most high God,

Acts xvi. 12. *A colony.*] some circumstances similar
 That is, a Roman colony, to their synagogues ; in
 said to have been planted by others, different. The syna-
 Julius Cæsar, and augmented gogues were generally in
 by Augustus ; as appears by cities, and were covered
 coins dug up there. *Span-* places ; the proseuchæ were
heim, quoted by *Doddridge*. without the cities, and ge-
 See introduction to Philip- nerally without covering.
 pians for some further ac- Their vicinity to water was for
 count of Philippi. the convenience of those fre-

Acts xvi. 13. *Where* frequent washings, which apper-
prayer was wont to be made.] tained to the Jewish customs.
 The Jewish proseuchæ, or *Burder*. Oriental customs,
 places of prayer, were in 492.

- Acts xvi. which show unto us the way of salvation. And
 18. this did she many days. But Paul, being grieved,
 turned and said to the spirit, I command thee in
 the name of Jesus Christ to come out of her.
 19. And he came out the same hour. And when her
 masters saw that the hope of their gains was
 gone, they caught Paul and Silas, and drew
 20. *them* into the market-place unto the rulers, And
 brought them to the magistrates, saying, These
 men, being Jews, do exceedingly trouble our
 21. city, And teach customs, which are not lawful
 for us to receive, neither to observe, being Ro-
 22. mans. And the multitude rose up together
 against them : and the magistrates rent off their

Acts xvi. 21. *Not lawful for us to receive, being Romans.*] There was an old law among the Romans, forbidding them either to wor-

ship new gods, or the gods of other nations ; and requiring them to worship the gods of their own country : from which Christianity dissuaded them, not suffering any of them to worship the gods of their fathers ; but requiring them to turn from these dumb idols, to the living God.
Whitby.

Acts xvi. 22. *Rent off.*] It was usual for the Roman magistrates, to command the lictors to rend off the clothes

of the criminal. No care was ever taken of the garments on these occasions.
Burder.

The *lictors* were officers attendant on the magistrates, each carrying an axe bound up in a bundle of rods. They were named from their office of binding (*ligandi*) the person to be scourged. They were the same as those mentioned in ver. 35. by the name of *serjeants* : the Gr. word thus translated implying a person bearing a rod. Roman citizens were exempt by law from being beaten with rods. Hence, Paul's boldness, ver. 37.

clothes, and commanded to beat *them*. And Acts xvi. when they had laid many stripes upon them, 23. they cast *them* into prison, charging the jailer to keep them safely : Who, having received such a 24. charge, thrust them into the inner prison, and made their feet fast in the stocks. And at mid- 25. night Paul and Silas prayed, and sang praises unto God : and the prisoners heard them. And 26. suddenly there was a great earthquake, so that the foundations of the prison were shaken : and immediately all the doors were opened, and every one's bands were loosed. And the keeper 27. of the prison awaking out of his sleep, and seeing the prison-doors open, he drew out his sword, and would have killed himself, supposing

Acts xvi. 24. *Stocks.*] chapter of Matthew, with It is supposed these were the some knowledge of Roman Roman Cippi ; which not customs, will evince this.

only loaded the legs, but Acts xvi. 26. *A great sometimes painfully distended earthquake—the doors were opened—every one's bands loosed.*] Elsner has most happily shown, in his notes on this text, that each of these three things was esteemed, even by the Pagans, a token of some divine appearance in favour of the oppressed and afflicted, who suffered wrongfully, and were dear to them. *Doddridge.*

In reading cursorily the New Testament, one is not always aware of the indignities offered to the apostles. But they followed the steps of their divine Master, and drank of his cup. A deliberate perusal of the 27th

Acts xvi. 27. *Would have killed himself.*] Self-murder being common among the

- Acts xvi. that the prisoners had been fled. But Paul cried
 28. with a loud voice, saying, Do thyself no harm :
 29. for we are all here. Then he called for a light,
 and sprang in, and came trembling, and fell
 30. down before Paul and Silas, And brought them
 out, and said, Sirs, what must I do to be saved ?
 31. And they said, Believe on the Lord Jesus Christ,
 32. and thou shalt be saved, and thy house. And
 they spake unto him the word of the Lord, and
 33. to all that were in his house. And he took them
 the same hour of the night, and washed *their*
 stripes; and was baptized, he and all his, straight-

Greeks and Romans, allowed by all their philosophers, and practised by most of them, to avoid, or to deliver themselves from any misery they feared or laboured under. This jailer then would have done it for fear of a severer punishment, they who let prisoners escape being to suffer the punishment they had deserved. So Herod ordered the prison-keepers at Jerusalem to be slain on Peter's miraculous escape. Acts xii. 19.

Acts xvi. 30. *To be saved.*]
 "ἵνα σωθῶ : viz. to avoid punishment for what had befallen the prisoners and the prison : not doubting that those men who had occa-

sioned such extraordinary events, could deliver him from the power of his superiors. This is beyond all doubt the sense of the passage, though Paul in his reply, uses the words in a more extensive signification : a practice common in these writings. *Wakefield.*

Acts xvi. 33. *Washed their stripes :*] which still remained unhealed. This circumstance, says Doddridge, seems to show (and it is of great importance to remember it) that the apostles had not a power of working miraculous cures whenever they pleased, no, not even on their own bodies, or those of their nearest friends. Had

way. And when he had brought them into his house, he set meat before them, and rejoiced, believing in God with all his house. And when it was day, the magistrates sent the serjeants, saying, Let those men go. And the keeper of the prison told this saying to Paul, The magistrates have sent to let you go: now therefore depart, and go in peace. But Paul said unto them, They have beaten us openly, uncondemned, being Romans, and have cast *us* into prison; and now do they thrust us out privily? Nay verily; but let them come themselves and fetch us out. And the serjeants told these words unto the magistrates: and they feared, when they heard that they were Romans. And they came and besought them, and brought *them* out, and desired *them* to depart out of the city. And they went out of the prison, and entered into *the house of* Lydia; and when they had seen the brethren, they comforted them, and departed.”

“ Now when they had passed through Amphipolis and Apollonia, they came to Thessalonica,

they been possessed of such a power, it would have been their duty to have used it, unless they had a discovery of the divine will that, in such or such instances, the use of it should be waved.

Doddridge. *Thessalonica* was a large, ancient city, a sea-port, and a place of great trade. It was the resort of many

strangers, and among the rest Jews, who had there so famous a synagogue, that it

- Acts xvii. where was a synagogue of the Jews : And Paul,
2. as his manner was, went in unto them, and three sabbath-days reasoned with them out of the
 3. scriptures, Opening and alleging, that Christ must needs have suffered, and risen again from the dead : and that this Jesus, whom I preach
 4. unto you, is Christ. And some of them believed, and consorted with Paul and Silas ; and of the devout Greeks a great multitude, and of the
 5. chief women not a few. But the Jews which believed not, moved with envy, took unto them certain lewd fellows of the baser sort, and gathered a company, and set all the city on an

has been thought, our translators should have said, Where was *the* synagogue. Thessalonica was also the seat of the provincial government; and the residence of the proconsul, and of the quæstor. The former was the governor, with power of capital punishment. The quæstor managed the business of revenue.

Acts xvii. 1. *When they had passed, &c. they came.*] Here Luke again changes his stile to the third person, nor does he again resume the first person until chap. xx ; where, describing Paul's voyage towards Syria, he thus

writes. "These going before, tarried for *us* at Troas, and *we* sailed from Philippi, after the days of unleavened bread, and came unto *them* to Troas, where *we* abode seven days." It is therefore more than probable that when Paul, Silas, and Timothy (see ch. xvi. 13.) departed from Philippi after having gathered a church there, Luke remained with the new converts, until the apostle, in his [circuitous] way from Corinth to Syria the second time, came to Philippi, and took him with them. *Mac-knight*, Hist. p. 117.

uproar, and assaulted the house of Jason, and Acts xvi sought to bring them out to the people. And 6. when they found them not, they drew Jason and certain brethren unto the rulers of the city, crying, These that have turned the world upside down are come hither also ; Whom Jason hath 7. received ; and these all do contrary to the decrees of Cæsar, saying that there is another king, one Jesus. And they troubled the people and 8. the rulers of the city, when they heard these things. And when they had taken security of 9. Jason, and of the other, they let them go. And 10. the brethren immediately sent away Paul and Silas by night unto Berea : who coming *thither*

Acts xvii. 5. *Jason.*] A peror assumed to himself the relation of Paul, as appears prerogative of conferring this from Romans xvi. 21. title on his dependent princes ; and suffered no one to assume it without his permission.

Ibidem. And sought to bring them out to the people.] Paul and Silas, in the opinion of Symonds, are meant by the word *them* ; but the context, and not the precision of the passage, must lead to this conclusion ; and there may be some reasons for thinking it relates to the converts mentioned in ver. 4. *Τινες ἐξ αὐτῶν ἐπίεισθησαν*, some of *them* believed.

ver. 5. *ἐζήτεον αὐτὸς ἀσχεῖν*, sought to bring them out. Acts xvii. 8. *And they troubled.*] Symonds proposes to render the 8th verse thus. “ And the people and the rulers of the city were greatly disturbed, when they heard these things.” He might as well not have altered the word, *troubled*.

Acts xvii. 10. *Berea.*] Also spelled Beræa, and Berrhœa. I find little recorded of this city. It was not far distant from Thessa-

- Acts xvii. went into the synagogue of the Jews. These
11. were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether
 12. those things were so. Therefore many of them believed ; also of honourable women which were Greeks, and of men, not a few."

It is an ancient opinion, that in this journey our apostle wrote his Epistle to the Galatians, or rather that this epistle was, of those at least which are come down to us, the first that he wrote. An expression in the 6th verse of the first chapter imports that it was written not long after he had planted among them the knowledge of the gospel. After he quitted Galatia, his course was, as we have seen, (Acts xvi. 6.) through Mysia to Troas, whence he took shipping for Samothracia, and thence by Neapolis to Philippi. After the abuse he met with in that city, we

Ionica. Strabo slightly mentions it as a town at the foot of a hill. Ptolemy and Strabo differ about the hill's name.

Acts xvii. 11. *More noble.*] I take this to be what we should call, *Better bred*, that is, of more gentle manners. Doddridge gives it another turn. I subjoin his note, premising that by Bereans, he understands

Jews at Berea : in which the text supports him firmly.

'There is a peculiar spirit and propriety in this expression, as the Jews boasted that they were ελεύθεροι καὶ εὐγενεῖς, free and noble, by virtue of their descent from Abraham and the other patriarchs. These Bereans, imitating the rational faith of their great progenitor, were εὐγενεῖς, his more genuine offspring.'

have seen him coming to Thessalonica, and lastly to Berea. On this journey the epistle in question is supposed to have been written, and probably at Thessalonica. A late writer, however, is of the opinion that it was written still earlier; namely on Paul's return to Antioch, after the council at Jerusalem. This would place it between his first and second visits to Galatia; if I am right in supposing the first was from Lycaonia (Acts xiv. 6.): if written from Thessalonica, it was after both. Galatia was a country lying inland, southward of the Black Sea, now a part of the district named Anadolia in modern maps. It was inhabited by a people who had emigrated from Gaul; and who, long after the apostle's time, continued to speak their own language, as well as Greek. It appears that the Christian converts had been seduced from the simplicity of the gospel, by some Judaizing zealots, who had persuaded them to adopt the whole Mosaic ritual. This seems to have been an early snare to Christians; so prompt is the mind to fancy that there can be no piety where there is little form; and the tendency of Paul's doctrine in this epistle is to show the fallacy of such an imagination.

The EPISTLE of PAUL, the Apostle, to the GALATIANS.

- Gal. i. “ Paul, an apostle, (not of men, neither by
 1. man, but by Jesus Christ, and God the Father,
 2. who raised him from the dead); And all the
 brethren which are with me, unto the churches
 3. of Galatia: Grace *be* to you and peace from God
 4. the Father, and *from* our Lord Jesus Christ, Who
 gave himself for our sins, that he might deliver
 us from this present evil world, according to the
 5. will of God and our Father: To whom *be* glory
 6. for ever and ever. Amen. I marvel that ye are
 so soon removed, from him that called you into

Gal. i. 4. *Evil world,*] or
evil age.

Gal. i. 6. *So soon removed.*] These words, I allow, favour the supposition that this epistle was written from Antioch, before the second visit; but they do not establish it, for *soon* is a term the signification of which varies according to the subject.

Gal. i. 8, 9. *An angel.*] Not that an angel from heaven can preach heresies; but men pretending to angelical sanctity. *Bp. Wilson.*

Ibidem. Accursed.] Exterminated, rooted out, shut out of the church. *Wilson.*

The doctrines of the gospel having been infallibly proved by undoubted miracles, and all other circumstances concurring to establish a truth, these doctrines are to be the standard, whereby to judge of all future miracles and doctrines.

Wilson. I add, we had need, however, to be sure of what are gospel-doctrines. Without caution, we may easily fail of being as certain in this point, as these erring Galatians might have been, of Paul's gospel-doctrine.

the grace of Christ, unto another gospel: Which Gal. i.
 is not another; but there be some that trouble 7.
 you, and would pervert the gospel of Christ.
 But though we, or an angel from heaven, preach 8.
 any other gospel unto you, than that which we
 have preached unto you, let him be accursed.
 As we said before, so say I now again, If any 9.
man preach any other gospel unto you, than that
 ye have received, let him be accursed. For do 10.
 I now persuade men, or God? or do I seek to
 please men? for if I yet pleased men, I should
 not be the servant of Christ. But I certify you, 11.
 brethren, that the gospel which was preached of
 me, is not after man. For I neither received it 12.
 of man, neither was I taught *it*, but by the reve-
 lation of Jesus Christ. For ye have heard of 13.
 my conversation in time past in the Jews' reli-
 gion, *how* that beyond measure, I persecuted the
 church of God, and wasted it: And profited in 14.
 the Jews' religion above many my equals in
 mine own nation, being more exceedingly
 zealous of the traditions of my fathers. But 15.
 when it pleased God, who separated me from
 my mother's womb, and called *me* by his grace,
 To reveal his Son in me, that I might preach 16.
 him among the heathen; immediately I con-
 ferred not with flesh and blood: Neither went I 17.

Gal. i. 17. *I went into* the apostle's journey into
Arabia.] This subject has Arabia; but from the man-
 been touched on in the note ner in which it is mentioned
 on Acts ix. 23. Luke, in here, it would seem that he
 the Acts, takes no notice of went thither immediately af-

- Gal. i. up to Jerusalem to them which were apostles before me; but I went into Arabia, and re-
 18. turned again unto Damascus. Then after three years I went up to Jerusalem, to see Peter, and
 19. abode with him fifteen days. But other of the apostles saw I none, save James the Lord's
 20. brother. Now the things which I write unto
 21. you, behold, before God, I lie not. Afterwards I came into the regions of Syria and Cilicia;

ter he recovered his sight and strength. Nevertheless since we are told, Acts ix. 19, that after this he was certain days with the disciples in Damascus, during which he preached Christ in the synagogues, we must interpret the word immediately, in ver. 16, in such a manner as to admit that, after his conversion, he spent a few days in preaching at Damascus, and then retired into Arabia: and that what is said, Acts ix. 22. "Saul increased the more in strength, and confounded the Jews which dwelt at Damascus, &c." is an account of what happened after he returned from Arabia to that city. *Macknight*. As to the word, *immediately*, in ver. 16, let its relation be confined to *conferred not*, and no diffi-

culty will arise from that word.

The Acts, ch. ix. 23, simply inform us that St. Paul left Damascus, to go to Jerusalem, after many days were fulfilled. If any one doubt whether the words *many days* be intended to express a period which included a term of three years, he will find a complete instance of the same phrase, used with the same latitude, in the first book of Kings, ch. ii. ver. 38, 39. "And Shimei dwelt at Jerusalem many days. And it came to pass at the end of three years that two of the servants of Shimei ran away," &c. *Pauley*, Hor. Paulin.

Gal. i. 19. *James, the Lord's brother.*] The Jews and the Greeks and Romans gave a latitude to the

And was unknown by face unto the churches of Gal. i. Judea, which were in Christ: But they had ^{22.} heard only, That he which persecuted us in ^{23.} times past, now preacheth the faith which once he destroyed. And they glorified God in me.” ^{24.}

“ Then fourteen years after, I went up again ii. 1. to Jerusalem with Barnabas, and took Titus with me also. And I went up by revelation, and ^{2.} communicated unto them that gospel which I preach among the Gentiles, but privately to them which were of reputation, lest by any

word *brother*. James may have been the son of a brother, or of a sister, to the virgin Mary. *Newcome*.

This is the James who was a principal speaker in the meeting of the apostles and elders at Jerusalem, respecting the Jewish law. Whithy quotes Nicephorus, saying, that this James was the son of Joseph.

Gal. ii. 1. *Again*.] He had travelled before to Jerusalem from Antioch, to consult the elders respecting circumcision and the other Jewish rites.

Ibidem. Took Titus with me also.] This is the earliest mention we have of Titus. He is here said to have been a Greek, and, being born of gentile parents,

was not circumcised. We may conclude he was converted by St. Paul, from the title that he gives him of *his own son after the common faith*. Tit. i. 4. and, as he now took Titus with him from Antioch to Jerusalem, so he employed him afterward on several occasions; and appears to have regarded him with great affection and endearment. *Doddridge*.

Gal. ii. 2. *Privately to them of reputation*.] Doddridge thinks the information which Paul thus confined to the more eminent elders of the church, was his exemption, not of the gentile converts only, but of the Jews themselves, from the observance of the Mosaic ceremonies: as what they were no

- Gal. ii. means I should run, or had run, in vain. But
3. neither Titus, who was with me, being a Greek,
 4. was compelled to be circumcised : And that because of false brethren unawares brought in, who came in privily to spy out our liberty which we have in Christ Jesus, that they might
 5. bring us into bondage : To whom we gave place by subjection, no, not for an hour ; that the truth of the gospel might continue with you.
 6. But of these who seemed to be somewhat, whatsoever they were, it maketh no matter to me : God accepteth no man's person : for they who seemed *to be somewhat*, in conference added no-
 7. thing to me : But contrariwise, when they saw that the gospel of the uncircumcision was committed unto me, as *the gospel* of the circum-
 8. cision *was* unto Peter ; (For he that wrought effectually in Peter, to the apostleship of the circumcision, the same was mightily in me toward
 9. the Gentiles) : And when James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship ; that we *should go* unto the heathen, and they unto

longer bound to, under the gospel, any further than the peace and edification of others was concerned. Doddridge also thinks he used great liberty afterwards in publicly declaring his opinions ; and the epistles war-

rant Doddridge in this belief.

Gal. ii. 4. *False brethren.*] Whitby quotes the authority of Epiphanius for saying that they were Cerinthus and his adherents.

the circumcision. Only *they would* that we Gal. ii.
 should remember the poor; the same which I 10.
 also was forward to do. But when Peter was 11.
 come to Antioch, I withstood him to the face,
 because he was to be blamed. For before that 12.
 certain came from James, he did eat with the
 Gentiles: but when they were come, he with-
 drew, and separated himself, fearing them which
 were of the circumcision. And the other Jews 13.
 dissembled likewise with him; insomuch that
 Barnabas also was carried away with their dissi-
 mulation. But when I saw that they walked not 14.
 uprightly, according to the truth of the gospel,
 I said unto Peter before *them* all, If thou, being
 a Jew, livest after the manner of Gentiles, and
 not as do the Jews, why compellest thou the
 Gentiles to live as do the Jews? We *who are* 15.
 Jews by nature, and not sinners of the Gentiles,
 Knowing that a man is not justified by the works 16.
 of the law, but by the faith of Jesus Christ, even
 we have believed in Jesus Christ, that we might
 be justified by the faith of Christ, and not by the
 works of the law: for by the works of the law
 shall no flesh be justified. But if, while we seek 17.
 to be justified by Christ, we ourselves also are
 found sinners, *is* therefore Christ the minister of
 sin? God forbid. For if I build again the things 18.
 which I destroyed, I make myself a transgressor.
 For I, through the law, am dead to the law, that 19.
 I might live unto God. I am crucified with 20.

Gal. ii. Christ ; nevertheless I live ; yet not I, but Christ liveth in me : and the life which I now live in the flesh, I live by the faith of the Son of
 21. God, who loved me, and gave himself for me. I do not frustrate the grace of God : for if righteousness *come* by the law, then Christ is dead in vain."

- iii. 1. " O foolish Galatians, who hath bewitched you that ye should not obey the truth ; before whose eyes Jesus Christ hath been evidently set forth,
 2. crucified among you ? This only would I learn of you, Received ye the Spirit by the works of
 3. the law, or by the hearing of faith ? Are ye so foolish ? Having begun in the Spirit, are ye now
 4. made perfect by the flesh ? Have ye suffered so
 5. many things in vain ? if *it be* yet in vain. He therefore that ministereth to you the Spirit, and worketh miracles among you, *doeth he it* by the works of the law, or by the hearing of faith ?
 6. Even as Abraham believed God, and it was ac-
 7. counted to him for righteousness. Know ye therefore, that they which are of faith, the same are the
 8. children of Abraham. And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham,

Gal. iii. 1. *Bewitched.*] The word is used metaphorically. Who hath influenced you ; as it were by the power popularly attributed to magical words and rites. *Newcome.*

Gal. iii. 8. *Preached before the gospel unto Abraham.*] Προενηγγελισατο, i. e. *foretold these joyful tidings* to Abraham. *Symonds.* An instance of a very comprehensive compound Greek word.

saying, In thee shall all nations be blessed. So Gal. iii.
 then they which be of faith are blessed with faith- 9.
 ful Abraham. For as many as are of the works of 10.
 the law are under the curse: for it is written, Cursed
 is every one that continueth not in all things
 which are written in the book of the law to do
 them. But that no man is justified by the law in 11.
 the sight of God, it is evident: for, The just
 shall live by faith. And the law is not of faith, 12.
 but, The man that doeth them shall live in them. 13.
 Christ hath redeemed us from the curse of the
 law, being made a curse for us: for it is written,
 Cursed is every one that hangeth on a tree: That 14.
 the blessing of Abraham might come on the
 Gentiles through Jesus Christ; that we might
 receive the promise of the Spirit through faith.
 Brethren, I speak after the manner of men; 15.
 Though it be but a man's covenant, yet if it be
 confirmed, no man disannulleth, or addeth there-
 to. Now to Abraham and his seed were the 16.
 promises made. (He saith not, And to seeds, as
 of many: but as of one, And to thy seed, which
 is Christ.) And this I say, that the covenant, 17.
 that was confirmed before of God in Christ, the
 law, which was four hundred and thirty years

Gal. iii. 16. I am persuaded that from *He saith not* — to — *is Christ* is a

marginal note inserted into the text. The promises were made to Abraham, through Isaac and the seed of Isaac: they were not made to Christ, who is the grand subject of them. *Newcome.*

Gal. iii. 17. *Four hundred and thirty years.*] Thus computed. From the promise made to Abraham, Gen.

Gal. iii. after, cannot disannul, that it should make the
 18. promise of none effect. For if the inheritance
be of the law, *it is* no more of promise: but God
 19. gave *it* to Abraham by promise. Wherefore then
serveth the law? It was added because of trans-
 gressions, till the seed should come, to whom the
 promise was made; *and it was* ordained by angels
 20. in the hand of a mediator. Now a mediator is
 21. not *a mediator* of one, but God is one. *Is* the
 law then against the promises of God? God
 forbids: for if there had been a law given which
 could have given life, verily righteousness should
 22. have been by the law. But the scripture hath con-
 cluded all under sin, that the promise by faith
 of Jesus Christ might be given to them that
 23. believe. But before faith came, we were kept
 under the law, shut up unto the faith which
 24. should afterwards be revealed. Wherefore the
 law was our schoolmaster *to bring us* unto Christ,
 25. that we might be justified by faith. But after
 that faith is come, we are no longer under a
 26. schoolmaster. For ye are all the children of
 27. God, by faith in Christ Jesus. For as many of

xii. 3. when seventy-five
 years old, v. 4. to Isaac's
 birth, when one hundred
 years old. 25
 Thence to Jacob's birth. 60
 Thence to his going into
 Egypt. 130
 And the time the Israel-
 ites sojourned there . . 215

Gal. iii. 20. This is a
 difficult passage. I am not
 satisfied with any exposition
 I have yet seen. Some have
 supposed it a gloss. Then
 the difficulty remains: what
 means the gloss?

Gal. iii. 21. *God forbid.*
 See Note on ch. ii. 17.

you as have been baptized into Christ have put Gal. iii.
 on Christ. There is neither Jew nor Greek, there 28.
 is neither bond nor free, there is neither male
 nor female: for ye are all one in Christ Jesus.
 And if ye be Christ's, then are ye Abraham's 29.
 seed, and heirs according to the promise."

"Now I say, *That* the heir, as long as he is a iv. 1.
 child, differeth nothing from a servant, though
 he be lord of all; But is under tutors and go- 2.
 vernors until the time appointed of the father.
 Even so we, when we were children, were in 3.
 bondage under the elements of the world: But 4.
 when the fulness of the time was come, God sent
 forth his Son, made of a woman, made under the
 law, To redeem them that were under the law, 5.
 that we might receive the adoption of sons. And 6.
 because ye are sons, God hath sent forth the
 Spirit of his Son into your hearts, crying, Abba,

Gal. iii. 28. *Neither male nor female.*] Under the law, does not understand one in a state of bondage.

Gal. iv. 6. *Abba.*] The Syriac word for father. Sel-

den, says Doddridge, hath brought a very pertinent quotation from the Gemara of Babylon, to prove that it was not allowed to slaves to use the title of Abba, in addressing the master of the family to which they belonged, or the correspondent title of Imma, or mother,

Gal. iv. Father. Wherefore thou art no more a servant,
 7. but a son; and if a son, then an heir of God
 8. through Christ. Howbeit then, when ye knew
 not God, ye did service unto them which by
 9. nature are no gods. But now, after that ye
 have known God, or rather are known of God,
 how turn ye again to the weak and beggarly
 elements, whereunto ye desire again to be in
 10. bondage? Ye observe days, and months, and
 11. times, and years. I am afraid of you, lest I have
 12. bestowed upon you labour in vain. Brethren, I
 beseech you, be as I *am*; for I *am* as ye *are*: ye
 13. have not injured me at all. Ye know how

when speaking to the mistress of it. This note harmonizes with the foregoing. Some readers may be desirous of knowing what the Gemara is. It is a collection of Jewish traditions. There are two collections bearing this name: one made in Judea, the other at Babylon. There is also an older collection, called the Mishna. This with either Gemara forms a Talmud; and is called either the Jerusalem or Babylonish Talmud, according as either Gemara forms the supplement.

Gal. iv. 7. *A son*] St. Paul, from the Galatians' having received the Spirit

(as appears, ch. iii. 2.), argues that they are the sons of God without the law; for, says he, ver. 1 to 6, the Jews themselves were fain to be redeemed from the bondage of the law by Jesus Christ, that, as sons, they might attain to the inheritance; but you Galatians, says he, have, by the Spirit that is given you by the ministry of the gospel, an evidence that God is your father; and, being sons, are free from the bondage of the law, and heirs without it. The same mode of reasoning, St. Paul uses to the Romans, chap. viii. 14 to 17. *Locke.*

through infirmity of the flesh I preached the Gal. iv.
 gospel unto you at the first. And my tempta- 14.
 tion which was in my flesh ye despised not, nor
 rejected; but received me as an angel of God,
even as Christ Jesus. Where is then the blessed- 15.
 ness ye spake of? for I bear you record, that, if
it had been possible, ye would have plucked out
 your own eyes, and have given them to me. Am 16.
 I therefore become your enemy, because I tell
 you the truth? They zealously affect you, *but* 17.
 not well; yea, they would exclude you, that ye
 might affect them. But *it is* good to be zeal- 18.
 ously affected always in a good *thing*, and not
 only when I am present with you. My little 19.
 children, of whom I travail in birth again until
 Christ be formed in you. I desire to be present 20.
 with you now, and to change my voice; for I
 stand in doubt of you. Tell me, ye that desire 21.
 to be under the law, do ye not hear the law?
 For it is written, that Abraham had two sons, the 22.
 one by a bond-maid, the other by a free-woman.
 But he *who was* of the bond-woman was born after 23.
 the flesh; but he of the free-woman *was* by pro-
 mise. Which things are an allegory: for these 24.
 are the two covenants; the one from the mount
 Sinai, which gendereth to bondage, which is

Gal. iv. 15. *Where is then* and adds, The context makes
the blessedness ye spake of?] this sense of the words so
 Locke translates, or para- necessary and visible, that it
 phrases this passage thus: is to be wondered how any
What benedictions did you one could overlook it. Τίς
then pour out upon me? ἔν ᾧν ὁ μακαρισμὸς ὑμῶν;

Gal. iv. Agar. For this Agar is mount Sinai in Arabia,
 25. and answereth to Jerusalem which now is, and is
 26. in bondage with her children. But Jerusalem
 which is above, is free, which is the mother of
 27. us all. For it is written, Rejoice, *thou* barren
 that bearest not ; break forth and cry, thou that
 travailest not : for the desolate hath many more
 28. children than she which hath an husband. Now
 we, brethren, as Isaac was, are the children of
 29. promise. But as then he that was born after the
 flesh persecuted him *that was born* after the
 30. Spirit, even so *it is* now. Nevertheless what
 saith the scripture ? Cast out the bond-woman
 and her son : for the son of the bond-woman shall
 31. not be heir with the son of the free-woman. So
 then, brethren, we are not children of the bond-
 woman, but of the free."

v. 1. "Stand fast therefore in the liberty wherewith
 Christ hath made us free, and be not entangled
 2. again with the yoke of bondage. Behold, I Paul
 say unto you, that if ye be circumcised, Christ
 3. shall profit you nothing. For I testify again to

Gal. iv. 25. *Mount Sinai* water are rare, and vegeta-
in Arabia.] That is, by a tion scanty. At the foot of
 metonymy, the law, which Sinai is a convent of the
 was given there. Greeks, to which pilgrimages

Volney, a late French are made, as to a place of
 traveller, says that Sinai and great sanctity. Among other
 Horeb are enormous masses ceremonies, the pilgrims are
 of granite, lying between said to mount on their
 the two northern gulfs of knees about 100 steps up
 the Red - Sea. Springs of the ancient mountain.

every man that is circumcised, that he is a debtor Gal. v.
 to do the whole law. Christ is become of no 4.
 effect unto you, whosoever of you are justified
 by the law: ye are fallen from grace. For we 5.
 through the spirit wait for the hope of righteous-
 ness by faith. For in Jesus Christ neither cir- 6.
 cumcision availeth any thing, nor uncircumci-
 sion; but faith which worketh by love. Ye did 7.
 run well; who did hinder you that ye should
 not obey the truth? This persuasion *cometh* not 8.
 of him that calleth you. A little leaven leaven- 9.
 eth the whole lump. I have confidence in you 10.
 through the Lord, that ye will be none other-

Gal. v. 4. *Whosoever of you are justified by the law.*] How is this to be reconciled to chap. ii. 16, and to other passages, in which it is said that no one could be justified by the law? The Greek is, ἐν νόμῳ δικαιέσθε. The expression is obviously elliptical, as much as to say, *You who think yourselves justified.* And the critics also say that δικαιώω is one of those active verbs which express a design to do a thing, though it is never carried into execution. See Symonds on the place. Thus, the sense may be, *you who seek to be justified, &c.* The English reader may

have an instance of a verb in the present tense of the indicative mood denoting intention, in the phrase, *For I do pass through Macedonia:* which mode of speech is common, and, if not exactly in point, may serve to show that there is a licensed latitude in the use of verbs.

Gal. v. 7. *Who did hinder you?*] Gr. τίς ὑμᾶς ἀνέκοψε; It hath been observed that ἀνέκοψε (or ἀνακόπτεω) properly signifies *to run across the course*, while a person is running in it, in such a manner, as to jostle, and throw him out of the way. Doddridge.

- Gal. v. wise minded: but he that troubleth you shall
 11. bear his judgment, whosoever he be. And I,
 brethren, if I yet preach circumcision, why do I
 yet suffer persecution? then is the offence of
 12. the cross ceased. I would they were even cut
 13. off which trouble you. For, brethren, ye have
 been called unto liberty: only *use* not liberty
 for an occasion to the flesh, but by love serve
 14. one another. For all the law is fulfilled in one
 word, *even* in this; Thou shalt love thy neighbour
 15. as thyself. But if ye bite and devour one an-
 other, take heed that ye be not consumed one of
 16. another. *This* I say then, Walk in the Spirit,

Gal. v. 11. *Why do I yet suffer persecution?*] A few instances previous to the writing of this epistle may be interesting. At Damascus, "The Jews took counsel to kill him," Acts ix. 23. At Jerusalem, the Grecians, v. 29. At Antioch in Pisidia, "The Jews raised persecution against Paul and Barnabas, and expelled them out of their coasts," xiii. 50. At Iconium "The unbelieving Jews stirred up the gentiles, and made their minds evil-affected against the brethren." At Lystra "Certain Jews persuaded the people, and having stoned Paul, drew him out

of the city, supposing he had been dead," ch. xiv. At Philippi, he was scourged, imprisoned, and fastened in the stocks, xvi. At Thessalonica, the Jews raised a mob, assaulted a house, and would have taken *them*, i. e. Paul's company, out. The same sort of people followed him to Berea, and there also made a stir, xvii. For the chief of this summary, I only copy Paley, Hor. Paul. 182. Ed. 1.

Gal. v. 16. *Walk in the Spirit*] according to the motions of the holy Spirit, Rom. viii. 1, 2, 9, 12, 13, 14. Whitby's paraphrase: and in his appendix to 2 Cor.

and ye shall not fulfil the lust of the flesh. For Gal. v.
 the flesh lusteth against the Spirit, and the Spirit 17.
 against the flesh : and these are contrary, the one
 to the other ; so that ye cannot do the things
 that ye would. But if ye be led by the Spirit, 18.
 ye are not under the law. Now the works of the 19.
 flesh are manifest, which are *these* ; adultery,
 fornication, uncleanness, lasciviousness, Idolatry, 20.
 witchcraft, hatred, variance, emulations, wrath,
 strife, seditions, heresies, Envyings, murders, 21.
 drunkenness, revellings, and such like : of the

vi. ' As in natural and moral actions, we cannot be said to live or walk, without an inward principle of life and motion : or to be led and guided in those actions, but by the light of reason ; so neither can we be properly said to live and walk in the Spirit, or to be guided by Him, if he imparts no inward light, to guide us in the ways of piety ; no inward motions, to excite us to walk in them ; no inward strength or vital efficacy, for the performance of them.' *Purver*.

Anthony Purver, probably, gave this quotation from Whitby, because it agreed with his own belief. Christians of Purver's class will be pleased to see it here.

Gal. v. 20. *Idolatry*,] with its impure attendant rites. *Witchcraft*. Magical incantations with a murderous or malicious design. The apostle does not ascribe any effect to such rites, but condemns the usual intention of them. *Hatred, variance*. Settled enmity. Sharp, though temporary contentions. *Seditions*, Divisions under different leaders. *Heresies*. The adopting of doctrines, and the forming of parties in maintenance of such doctrines, from secular views or contentious motives. *Newcome*.

This last is a liberal definition. The difficulty is, Who shall be the judge of the motive?

Gal. v. which I tell you before, as I have also told *you* in time past, that they which do such things
 22. shall not inherit the kingdom of God. But the fruit of the Spirit is love, joy, peace, long-suffer-
 23. ing, gentleness, goodness, faith, Meekness, tem-
 24. perance: against such there is no law. And they that are Christ's have crucified the flesh
 25. with the affections and lusts. If we live in the
 26. Spirit, let us also walk in the Spirit. Let us not be desirous of vain glory, provoking one another, envying one another."

- vi. 1. "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness: considering thyself, lest thou
 2. also be tempted. Bear ye one another's burdens,
 3. and so fulfil the law of Christ. For if a man think himself to be something, when he is no-
 4. thing, he deceiveth himself. But let every man prove his own work, and then shall he have re-
 5. joicing in himself alone, and not in another. For

Gal. vi. 1. *Ye which are spiritual.*] In the beginning of Christianity, when churches were first converted, they had for a time no settled church-governors; but all their church-offices were performed by men who had spiritual gifts. *Whitby.*

Ibidem. *Considering thyself.*] This sudden transition, from the plural number to the singular, adds a great

deal of beauty and force to the caution. It is as if the apostle had said, Let every particular person among you remember that he may also be in danger through his own frailty; and, by thus looking to himself, he will be induced to carry it with greater tenderness towards others. *Doddridge, from Blackwall. Sac. Cl.*

every man shall bear his own burden. Let him Gal. vi.
 that is taught in the word, communicate unto 6.
 him that teacheth, in all good things. Be not 7.
 deceived; God is not mocked: for whatsoever a
 man soweth, that shall he also reap. For he 8.
 that soweth to his flesh, shall of the flesh reap
 corruption; but he that soweth to the Spirit,
 shall of the Spirit reap life everlasting. And let 9.
 us not be weary in well-doing: for in due sea-
 son we shall reap, if we faint not. As we have 10.
 therefore opportunity, let us do good unto all
men, especially unto them who are of the house-
 hold of faith. Ye see how large a letter I have 11.
 written unto you with mine own hand. As many 12.
 as desire to make a fair show in the flesh, they
 constrain you to be circumcised; only lest they
 should suffer persecution for the cross of Christ.

Gal. vi. 12. *Only lest they should suffer persecution for the cross of Christ.*] This seems to open the main secret spring of that zeal for the Jewish ceremonies, in some that professed themselves Christians, which occasioned so much uneasiness in the apostolic churches. The persecuting edicts of the Jewish sanhedrim, the influence of which extended to remote synagogues, had induced many who secretly believed in Christ, to decline an open acknowledgment of him; which yet our Lord had so expressly required, that their consciences, during this scene of dissimulation, must be in great anxiety. But afterwards, when a scheme arose, of blending Judaism with Christianity, it may be supposed, this would abate the edge of persecution against those who fell in with it; and especially those who urged the gentile-converts to such complete proselytism; though it might sharpen it against other Christians. It is observed by Jerom, on

- Gal. vi. For neither they themselves who are circumcised
 13. keep the law ; but desire to have you circum-
 14. cised, that they may glory in your flesh. But
 God forbid that I should glory, save in the cross
 of our Lord Jesus Christ, by whom the world is
 15. crucified unto me, and I unto the world. For in
 Christ Jesus neither circumcision availeth any
 thing, nor uncircumcision, but a new creature.
 16. And as many as walk according to this rule,
 peace *be* on them, and mercý, and upon the
 17. Israel of God. From henceforth let no man
 trouble me ; for I bear in my body the marks of
 18. the Lord Jesus. Brethren, the grace of our Lord
 Jesus Christ *be* with your spirit. Amen."

this text, that Tiberius, and Caius Cæsar made laws to authorize the Jews who were dispersed throughout the Roman empire, to follow the rites of their religion, and the ceremonies which had been transmitted to them by their fathers. To which he adds, that circumcised Christians, were by the Pagans, looked upon as Jews, while those who made profession of the gospel and were uncircumcised were violently persecuted, both by the Jews and the Pagans : on

which account some early teachers of the church, to be delivered from the fear of persecution, submitted to be circumcised themselves, and recommended it to their disciples. *Doddridge*, who seems, of these two expositions, to prefer the former.

Gal. vi. 17. *Marks:*] meaning probably the marks left in consequence of the wounds, he had received by stripes, stoning, &c. on account of his testimony for Christ.

WE left the apostle at Berea, whither, however honourable his reception had been at first, envy soon pursued him : for “ When the Jews of Acts xvii. Thessalonica had knowledge that the word of 13. God was preached of Paul at Berea, they came thither also, and stirred up the people. And 14. then immediately the brethren sent away Paul to go as it were to the sea : but Silas and Timotheus abode there still. And they that conducted 15. Paul brought him unto Athens : and receiving a commandment unto Silas and Timotheus for to come to him with all speed, they departed. Now 16. while Paul waited for them at Athens, his spirit

Acts xvii. 15. *Athens.*] This city, situated on the north-east side of the Saronic gulf, had been the capital of one of the most famous, and most powerful states of ancient Greece. It was then subject to the Romans ; but in arts, science, eloquence, and learning, it was the mistress of its conquerors. It would naturally be infected with the pride of fancied intellectual superiority ; and not forward to believe it could learn any thing from a stranger. It was once famous for its fleets, and abounded with distant colonies. Some of the greatest generals, philosophers, and statesmen, were among its citizens. It was in Paul’s days, the resort of the learned, and the school of such as wished to become so. It was profusely ornamented with groves, temples, porticos, and other appendages to an opulent city. It was also eminent for the superstition of the heathen world ; and the religious rites of paganism are thought to have been no where more assiduously observed, than at Athens.

Acts xvii was stirred in him, when he saw the city wholly
 17. given to idolatry. Therefore disputed he in the
 synagogue with the Jews, and with the devout
 persons, and in the market daily with them that
 18. met with him. Then certain philosophers of the
 Epicureans, and of the Stoicks, encountered him:

Acts xvii. 16. *Wholly given to idolatry.*] Or *full of idols*; that is, images, for so many images could not be seen elsewhere, Pausanias saying that they did worship the gods more than others; and Strabo, that they were hospitable to the gods; for they received many strange gods. *Whitby.*

The prevalence of such a variety of senseless superstitions, in this most learned and polite city, gives us a most lively and affecting idea of the need we have, in the most improved state of human reason, of being taught by a divine revelation. May the admirers of Grecian wisdom seriously consider it; and they will find in almost every one of their classics an advocate for the gospel. *Doddridge.*

Acts xvii. 18. *Epicureans. Stoicks*] These were famous philosophical sects among the Greeks. The

former denied a providence, and a future state, and maintained that pleasure was the chief good. The latter were fatalists, and held that virtue was the only good, that all vices were equal, that pain was no evil, &c. *Newcome.*

One sect was named from Epicurus, the founder; the other from a porch in Athens, which they frequented: *στόα*, stoa, in Greek signifying a porch, portico, or colonnade.

Ibid. But if we may believe Seneca's testimony of him (Epicurus), he was a man of great temperance and continency. But his placing the *summum bonum* in pleasure, to wit, in the pleasure of a virtuous mind, his meaning therein, being not rightly taken, was perverted. *Ellwood. Sac. Hist. in loc.*

Ibid. Of strange gods.] More properly, Of strange demons, *δαίμονιον*. Demons according to the ancients,

and some said, What will this babbler say? other Acts xvii. some, He seemeth to be a setter forth of strange gods: because he preached unto them Jesus, and the resurrection. And they took him, and 19. brought him unto Areopagus, saying, May we know what this new doctrine, whereof thou speakest, is? For thou bringest certain strange 20. things to our ears: we would know therefore what these things mean. (For all the Athenians 21. and strangers which were there spent their time in nothing else, but either to tell, or to hear

were a sort of middle race of beings, between their deities, and men. They were supposed to have power to extend either an adverse, or a propitious influence, over mortals, and were accordingly worshipped. In many instances, they were considered to be the souls of deceased men.

Ibid. *A setter forth of strange gods.*] By the law of Athens, no foreign god was to be admitted, till approved and licensed by the Areopagus. The severest laws were enacted at Athens, and every citizen commanded, upon pain of death, to worship the gods and heroes, as the laws of the city required.

Burder. 495.

An idiot is reported to have been executed for killing a sacred sparrow; and a child, for picking up a piece of gold, which had fallen from the crown of an image.

Acts xvii. 19. *Areopagus.*] This was the highest court of justice at Athens. Our translators suppose the word to be derived from the hill of Mars, on which this court was held: the Greek name of this fabulous god being *Aἴης* Ares, in two syllables, Arees. According to Pausanias, it was named from Arees, a Thessalian, who was the first judge. The members of it were called *Areopagites*. *Newcome*, not verbatim.

- Acts xvii. some new thing). Then Paul stood in the midst
 22. of Mars-hill, and said, Ye men of Athens, I perceive that in all things ye are too superstitious,
 23. For as I passed by, and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye igno-

Acts xvii. 21. *Some new thing.*] In the first Philippic of Demosthenes, he mentions this propensity of the Athenians, and rallies them with the inquiry whether they wanted to be sauntering about the market-place, and asking, *Is there any news?* The following taunt may be found in the fourth Philippic of the same author, 'You are very busy truly, while you sit to hear whether *any thing new* is reported.' Also, in his answer to the letter of Philip, he says, 'But we, for the truth shall be told, sit here doing nothing, always delaying, and conjecturing, and inquiring in the market-place whether *any thing new*, is stirring.'

Acts xvii. 22. *Too superstitious.*] Lardner inclines to the more civil meaning of the word here translated, *too superstitious*; and would rather have it, *much disposed to religion*. This seems better

to suit the context. Cred. B. 1. c. 8. §. 7. Newcome puts in the margin, *too prone to the worship of demons*. I prefer Lardner, because Paul shows the unknown God not to be a demon, but the creator of all things. It is likely that Paul would open his speech in the least offensive manner.

Acts xvii. 23. *To the unknown God.*] Where a calamity was supposed to be averted by sacrifice to the unknown god by whom it was inflicted, an altar was raised to that unknown God. Newcome. On this subject the following particulars are collected by Burder. From the express testimony, says he, of Lucian, we learn that there was such an inscription at Athens. Whence it arose, or to what it particularly referred, is difficult to say. Witsius (Melet. p. 85.), with Heinsius (in loc.), understands it of Jehovah,

rantly worship, him declare I unto you. God Acts xvii,
 that made the world and all things therein, see- 24.
 ing that he is Lord of heaven and earth, dwell-
 eth not in temples made with hands; Neither is 25.
 worshipped with men's hands, as though he
 needed any thing, seeing he giveth to all life,
 and breath, and all things; And hath made of 26.

whose name not being pronounced by the Jews themselves, might give occasion to this appellation. Dr. Wellwood (preface to the banquet of Xenophon) supposes that Socrates raised this altar, to express his devotion to the one living and true God, of whom the Athenians had no notion, and whose incomprehensible being he insinuated, by this inscription, to be far above the reach of their understanding, or his own. Hammond gives another explanation of the circumstance, which has appeared satisfactory to the learned. Diogenes Laërtius, in his life of Epimenides, assures us that in the time of that philosopher (about six hundred years before Christ), there was a terrible pestilence at Athens: in order to avert which, when none of the deities to whom they sacrificed, appeared willing or

able to help them, Epimenides advised them to bring some sheep into the Areopagus, and, letting them loose from thence, to follow them till they lay down; and then to sacrifice to the god near whose temple or altar they then were. Now it seems probable that Athens, not being then so full of these monuments of superstition as afterwards, these sheep lay down in places where none of them were near; and so occasioned the rearing of what the historian calls Anonymous altars; or altars each of which had the inscription, Ἀγνώστῳ Θεῷ, To the unknown god; meaning thereby the deity who had sent the plague, whoever he were: one of which altars, however it might have been repaired, remained to St. Paul's time, and long after. *Burder. 496.*

- Acts xvii. one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their
27. habitation; That they should seek the Lord, if haply they might feel after him, and find him,
28. though he be not far from every one of us: For in him we live, and move, and have our being; as certain also of your own poets have said, For
29. we are also his offspring. Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device.
30. And the times of this ignorance God winked at; but now commandeth all men every where to
31. repent: Because he hath appointed a day, in the which he will judge the world in righteousness by *that* man whom he hath ordained: *whereof* he hath given assurance unto all *men*, in

Acts xvii. 27. *Feel after him, and find him.*] Purver quotes the following note of our English translators at Geneva, in the time of Queen Mary. 'Men grope in darkness, till Christ, the true light, shine in their hearts.'

Acts xvii. 28. *For we are his offspring.*] Said to be a line of Aratus, a poet of Cilicia, Paul's own country. Doddridge turns it 'For we his offspring are,' imitating the original, Τῷ γὰρ καὶ γένε-

He supposes Paul might also have read them in the famous hymn of Cleanthes, who had lived at Athens; but the reference is more literal to Aratus. Doddridge takes occasion to praise Cleanthes' hymn as one of the finest pieces of natural religion in the world. It is to be found, with a latin translation, in *Cudworth's Intellectual System*. fol. 432, 433.

that he hath raised him from the dead. And Acts xvii. when they heard of the resurrection of the dead, 32. some mocked: and others said, We will hear thee again of this *matter*. So Paul departed 33. from among them. Howbeit certain men clave 34. unto him, and believed: among the which *was* Dionysius the Areopagite, and a woman named Damaris, and others with them."

"After these things Paul departed from A- xviii. 1. thens, and came to Corinth; And found a certain 2. Jew named Aquila, born in Pontus, lately come from Italy, with his wife Priscilla (because that Claudius had commanded all Jews to depart from Rome): and came unto them, And be- 3. cause he was of the same craft, he abode with them, and wrought: for by their occupation

Acts xviii. 1. *Corinth.*] For some account of this famous city, see the introduction to the first epistle to the Corinthians. It was situated not very distant from Athens by water.

Acts xviii. 2. *Pontus,*] a province of Asia minor lying on the Euxine or Black Sea. It appears that Jews were settled there; not only from its being the country of Aquila, but from the salutation of Peter's first epistle. It was famous for poisonous herbs; but as this is the account of poets, it may be doubted.

Ibidem. *Claudius,*] the Roman emperor next to Caligula, and before Nero. The expulsion mentioned is supposed to have been in the year Fifty-one. Paul probably arrived at Corinth in summer, or autumn, that year.

Acts xviii. 3. *Of the same craft.*] It was a received custom among the Jews, for every man, of what rank or quality soever, to learn some trade. One of their proverbial expressions is, Whoever teaches not his son a trade, teaches him to be a thief. In

- Acts xviii they were tent-makers. And he reasoned in the
4. synagogue every sabbath, and persuaded the
 5. Jews and the Greeks. And when Silas and Timotheus were come from Macedonia, Paul was pressed in spirit, and testified to the Jews
 6. *that* Jesus was Christ. And when they opposed themselves, and blasphemed, he shook *his* raiment, and said unto them, Your blood *be* upon your own heads; I *am* clean: from henceforth
 7. I will go unto the Gentiles. And he departed thence, and entered into a certain *man's* house, named Justus, *one* that worshipped God,
 8. whose house joined hard to the synagogue. And Crispus, the chief ruler of the synagogue, believed on the Lord with all his house; and many of the Corinthians, hearing, believed, and were
 9. baptized. Then spake the Lord to Paul in the night by a vision, Be not afraid, but speak, and
 10. hold not thy peace: For I am with thee, and no man shall set on thee to hurt thee; for I have
 11. much people in this city. And he continued *there* a year and six months, teaching the word

those hot countries where tents were used, not only by soldiers, but by travellers, a tent-maker was no mean or unprofitable employment. *Burder.* 497.

Acts xviii. 5. *From Macedonia:]* where, namely at Berea, they had been left. *ch.* xvii. 14.

Acts xviii. 7. *Justus.]* Here, the opposition to ver. 4. shows that Justus had become a worshipper of God, from among the gentiles. We also learn by this passage, that, by Greeks in ver. 4. we are not to understand gentiles, but Græcising Jews. *Newcome.*

of God among them. And when Gallio was the Acts xviii
 deputy of Achaia, the Jews made insurrection. 12.
 with one accord against Paul, and brought him
 to the judgment-seat, Saying, this *fellow* per- 13.
 suadeth men to worship God contrary to the
 law. And when Paul was now about to open 14.
 his mouth, Gallio said unto the Jews, If it were
 a matter of wrong or wicked lewdness, O ye
 Jews, reason would that I should bear with you:
 But if it be a question of words and names, and 15.
 of your law, look ye to it; for I will be no judge
 of such matters. And he drave them from the 16.
 judgment-seat. Then all the Greeks took Sos- 17.
 thenes, the chief ruler of the synagogue, and
 beat him before the judgment-seat. And Gal-
 lio cared for none of those things."

Acts xviii. 12. *Deputy.*] *the chief ruler of the syna-
 Proconsul.* See note on *gogue,*] It is only one com-
 Acts xiii. 7. This Gallio pound word in the Greek,
 was elder brother of the fa- ἀρχισυνάγωγος, viz. a syna-
 mous Seneca: who says of gogue-ruler. Newcome pro-
 him, Nemo omnium morta- perly renders it, *the chief*
 lium uni tam dulcis est, quam ruler of a *synagogue*. It is
 hic, omnibus. No mortal is probable that there were
 so agreeable to one person, as more than one in Corinth;
 this man is, to every body. for Crispus, ver. 8. is also

Acts xviii. 15. *I will be called the chief ruler of the
 no judge of such matters.] [a] synagogue.* It appears
 In which he acted worthily. that Sosthenes travelled as a
 How much mischief has the companion to our apostle,
 secular arm done, in preced- and went with him into
 ing and succeeding times, by Asia; for he joins in the
 meddling in such matters! salutation of the first epistle

Acts xviii. 17. *Sosthenes*

It is generally allowed by learned men that the two epistles to the Thessalonians were written during the time the apostle resided at Corinth. His residence at Thessalonica had been short,* as had also been his stay at Berea and Athens. In reflecting therefore at Corinth on the state of his converts in Thessalonica; who had been, while he was at Athens, so much the objects of his solicitude, that he sent Timothy back to visit them; it is natural to suppose that he might find himself engaged in mind to visit them also by letters. Here therefore may be read with perspicuity and advantage the two epistles to the Thessalonians; which are generally supposed to have been sent at no great distance of time from each other. It has been observed (note on

to the Corinthians, written from Ephesus.

Ibid. *Before the judgment-seat.*] The court might be an open place, and the violence committed by the mob upon Sosthenes, in the street, as they were going out, or when they had gone out of the court. I think, anciently, courts of assize in England were sometimes open. Some have thought that Gallio should have cared for this riot; but may we not read the forepart of this verse in a parenthesis? Then *those things*

will refer to *words and names*, &c. ver. 15. Indeed our translators seem to hint at this by rendering *τέτων, those*, and not *these things*.

* *His residence at Thessalonica had been short.*] Macknight however supposes it to have been considerable; because Paul was there long enough to have received twice a supply from Philippi. See Phil. iv. 16. But two gratuities might have been sent in no very long time from a city of the same province to its capital.

Acts xvii. 1.) that Thessalonica was a great city of Macedonia, esteemed the capital of the country. It was a sea-port, and the residence of the Roman proconsul. It still exists under the name of Salonichi.

The FIRST EPISTLE of PAUL, the Apostle, to the THESSALONIANS.

“ Paul, and Silvanus, and Timotheus, unto the 1 Thess.
church of the Thessalonians *which is* in God the i. 1.
Father and *in* the Lord Jesus Christ: Grace be
unto you, and peace, from God our Father, and
the Lord Jesus Christ. We give thanks to God 2.
always for you all, making mention of you in
our prayers; Remembering without ceasing 3.
your work of faith, and labour of love, and pa-
tience of hope in our Lord Jesus Christ, in the
sight of God and our Father: Knowing, brethren 4.
beloved, your election of God. For our gospel 5.
came not unto you in word only, but also in
power, and in the Holy Ghost, and in much
assurance; as ye know what manner of men we
were among you for your sake. And ye became 6.
followers of us, and of the Lord, having received
the word in much affliction, with joy of the Holy
Ghost: So that ye were ensamples to all that 7.
believe in Macedonia and Achaia. For from you 8.
sounded out the word of the Lord, not only in

- 1 Thess. i. Macedonia and Achaia; but also in every place your faith to God-ward is spread abroad; so that
9. we need not to speak any thing. For they themselves how of us, what manner of entering in we had unto you, and how ye turned to God from
 10. idols, to serve the living and true God; And to

1 Thess. i. 8. *Macedonia and Achaia.*] The Roman general Metellus, having conquered Andriscus and Alexander, sons of Perseus, the last king of Macedonia, reduced the countries formerly possessed by the Macedonian kings into a Roman province; which was governed by a proconsul or prætor sent from Rome, whose usual residence was at Thessalonica. Not long after this, the consul Mummius, having defeated the Achæans, and destroyed Corinth, he, with the commissioners sent from Rome to regulate the affairs of Greece, abolished the assemblies held by the Achæans, Bœotians, Phocians, and the rest; and reduced Greece into a Roman province called Achaia; because at the taking of Corinth, the Achæans were the most powerful people of Greece. Thus the whole of the countries possessed by

the Greek nations in Europe were distributed into two great divisions,* called Macedonia and Achaia. *Macknight*

1 Thess. i.-9. *Ye turned —from idols, &c.*] A seeming discrepancy.

This text contains an assertion that, by means of St. Paul's ministry at Thessalonica, many idolatrous gentiles had been brought over to Christianity. Yet the history, in describing the effects of that ministry, only says (Acts xvii. 4.) that "some of the Jews believed, and of the devout Greeks, a great multitude, and of the chief women, not a few."

The *devout* Greeks were those who already worshipped the one true God; and therefore could not be said, by embracing Christianity "to be turned to God from idols." This is the difficulty. The answer may be assisted by the following observations. The Alexandrian and Cambridge manuscripts read,

wait for his Son from heaven, whom he raised i Thess i. from the dead, *even* Jesus, which delivered us from the wrath to come."

"For yourselves, brethren, know our entrance ii. 1. in unto you, that it was not in vain: But even 2. after that we had suffered before, and were shamefully entreated, as ye know, at Philippi, we were bold in our God to speak unto you the gospel of God with much contention. For our 3.

for τῶν σεβομένων ἐλλήνων πολὺ πλῆθος [of the devout Greeks a great multitude] τῶν σεβομένων καὶ ἐλλήνων πολὺ πλῆθος [of the devout, and of Greeks, a great multitude]. In which reading they are also confirmed by the vulgate Latin. And this reading is, in my opinion, strongly supported by the considerations, first that οἱ σεβομένοι alone, i. e. without ἔλληνες, is used in this sense, in this chapter. Paul, being come to Athens, διελέγετο ἐν τῇ συναγωγῇ τοῖς Ἰουδαίοις καὶ τοῖς σεβομένοις [disputed in the synagogue with the Jews, and with the devout persons]: secondly, that σεβομένοι and ἔλληνες no where come together. The expression is redundant. Thirdly, that the καὶ [and] is more likely to have been left out incuriâ manûs [by a

slip of the hand], than to have been put in. Or, after all, if we be not allowed to change the present reading, which is undoubtedly retained by a great plurality of copies, may not the passage in the history be considered as describing only the effects of St. Paul's discourses during the three sabbath-days in which he preached in the synagogue; and may it not be true that his application to the gentiles at large, and his success among them was posterior to this? *Paley*, Hor. Paul. 309.

1 Thess. ii. 2. *Shamefully entreated.*] See Acts xiv. 19.

Ibid. *With much contention.*] Ἐν πολλῷ ἀγῶνι. May not this mean, *With contending perseverance*? But if it relate to the opposition at

- 1 Thess. exhortation *was* not of deceit, nor of uncleanness,
 ii. 4. nor in guile: But as we were allowed of God to
 be put in trust with the gospel, even so we
 speak; not as pleasing men, but God, which
 5. trieth our hearts. For neither at any time used
 we flattering words, as ye know, nor a cloak of
 6. covetousness; God *is* witness: Nor of men
 sought we glory, neither of you, nor *yet* of
 others, when we might have been burdensome,
 7. as the apostles of Christ. But we were gentle
 among you, even as a nurse cherisheth her chil-
 8. dren: So, being affectionately desirous of you,
 we were willing to have imparted unto you, not
 the gospel of God only, but also our own souls,
 9. because ye were dear unto us. For ye remember,
 brethren, our labour and travail: for labouring
 night and day, because we would not be charge-
 able unto any of you, we preached unto you the
 10. gospel of God. Ye *are* witnesses, and God *also*,
 how holily, and justly, and unblamably, we be-
 11. haved ourselves among you that believe: As ye
 know how we exhorted and comforted and
 charged every one of you, as a father *doth* his
 12. children, That ye would walk worthy of God,
 who hath called you unto his kingdom and
 13. glory. For this cause also thank we God with-

Thessalonica, see Acts xvii.
 5 to 10.

1 Thess. ii. 7, 8. Gries-
 bach and some others point
 thus. "We were gentle among
 you. Even as [but in this

case it is better to say singly,
As] a nurse cherisheth her
 children, so, being affection-
 ately desirous of you, &c." *Newcome*,

out ceasing, because, when ye received the word of God which ye heard of us, ye received *it* not as the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe. For ye, brethren, became followers of the churches of God which in Judea are in Christ Jesus: for ye also have suffered like things of your own countrymen, even as they *have* of the Jews: Who both killed the Lord Jesus, and their own prophets, and have persecuted us; and they please not God, and are contrary to all men : Forbidding us to speak to the

1 Thess.
ii.
14.
15.
16.

1 Thess. ii. 14. *Of your own countrymen.*] These, at first sight may seem to mean the turbulent Jews of Thessalonica: but hear Paley.

To a reader of the Acts it might seem at first sight that the persecutions which the preachers and converts of Christianity underwent, were suffered at the hands of their old adversaries the Jews. But if we attend carefully to the accounts there delivered, we shall observe that, though the opposition made to the gospel usually *originated* from the enmity of the Jews, yet in almost all places the Jews went about to accomplish their purpose, by stirring up the gentile inhabitants against their converted countrymen. Hor. Paul. 304, where he cites Acts xvii. 5. 13. xiv. 2.

1 Thess. ii. 15. *And are contrary to all men.*] The hatred which the Jews bore to all the heathen, without exception, was taken notice of by Tacitus and Juvenal, and even by Josephus. This hatred was directly contrary to the law of Moses, which, in the strongest terms recommended humanity to strangers. In the more early times, the Jews did not entertain that extreme aversion for the heathens, for which their posterity afterwards were so remarkable. But, by their intercourse with their heathen

- 1 Thess. Gentiles, that they might be saved, to fill up
 ii. their sins alway : for the wrath is come upon
 17. them to the uttermost. But we, brethren, being
 taken from you for a short time in presence, not
 in heart, endeavoured the more abundantly to
 18. see your face with great desire. Wherefore we
 would have come unto you, even I Paul, once
 19. and again ; but Satan hindered us. For what
 is our hope, or joy, or crown of rejoicing ?
Are not even ye in the presence of our Lord
 20. Jesus Christ at his coming ? For ye are our
 glory and joy.”
- iii. 1. “ Wherefore when we could no longer forbear,

neighbours, having often declined to idolatry, and having been severely punished for it, they began on their return from the Babylonish captivity to conceive an aversion to the heathens ; which was increased by the persecutions which the Greek princes, Alexander's successors, carried on against them, for the purpose of abolishing their law, and introducing idolatry into Judea : fancying perhaps, that uniformity in religion among their subjects, was necessary to the support of their government. From that time the Jews, looking

upon all the heathen without exception as their enemies, obstinately refused to do them the smallest office of humanity ; and discovered such a rooted malevolence to them, that they were hated and despised by the heathens in their turn. The apostle therefore in this passage, gave the true character of the Jews in later times.
Macknight.

1 Thess. ii. 16. *To fill up their sins alway.*] The word *their* would seem to refer to the gentiles ; but it refers to the Jews, in ver. 14. *Symonds.*

we thought it good to be left at Athens alone ; ^{1 Thess. iii. 2.}
 And sent Timotheus, our brother, and minister
 of God, and our fellow-labourer in the gospel of
 Christ, to establish you, and to comfort you con-
 cerning your faith : That no man should be ^{3.}
 moved by these afflictions : for yourselves know
 that we are appointed thereunto. For verily, ^{4.}
 when we were with you, we told you before,
 that we should suffer tribulation ; even as it
 came to pass, and ye know. For this cause, when ^{5.}

1 Thess. iii. 1. *At Athens alone.*] Though Timothy and Silas were ordered to follow the apostle from Berea to Athens, Acts xvii. 15, only Timothy came to him there, Acts xviii. 1. 5. It is plain therefore that when Timothy left Athens, the apostle remained in that city alone ; which was a very trying situation, as he expected great opposition from the Athenian philosophers. *Macknight.*

1 Thess. iii. 2. *Fellow-labourer.*] Acts xvii. 14. Timothy is said to have remained with Silas at Berea, after Paul's departure. He had probably been with the apostle at Thessalonica, and had assisted him in converting the Thessalonians ; which I think is insinuated in the

expression, " Our fellow-labourer in the gospel." *Macknight.*

Ibid. Sent Timotheus.] It appears from the text just referred to, that Timothy had staid at Berea. During his stay there, probably by Paul's direction, he might visit again the neighbouring city of Thessalonica. I am also inclined to think the Bereans might be included in this epistle to the Thessalonians.

1 Thess. iii. 3. *We are appointed thereunto.*] The Greek words seem to admit of a better, and at the same time a more literal rendering. *Εἰς τὸ τοῦτο κείμεθα.* We lie open to such things.

1 Thess. iii. 4. *As ye know.*] See Acts xvii. 5.

1 Thess. I could no longer forbear, I sent to know your
 iii. faith, lest by some means the tempter have

6. tempted you, and our labour be in vain. But now, when Timotheus came from you unto us, and brought us good tidings of your faith and charity, and that ye have good remembrance of us always, desiring greatly to see us, as we
7. also *to see* you : Therefore, brethren, we were comforted over you, in all our affliction and dis-
8. tress, by your faith : For now we live, if ye stand
9. fast in the Lord. For what thanks can we render to God again for you, for all the joy where-with we joy for your sakes before our God ;
10. Night and day praying exceedingly, that we might see your face, and might perfect that
11. which is lacking in your faith ? Now God himself, and our Father, and our Lord Jesus Christ,
12. direct our way unto you. And the Lord make you to increase and abound in love one toward another, and toward all *men*, even as we *do* to-
13. ward you : To the end he may stablish your hearts unblamable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints."

- iv. 1. " Furthermore then, we beseech you, brethren, and exhort *you* by the Lord Jesus, that as ye have received of us how ye ought to walk and to please God, *so* ye would abound more and
2. more. For ye know what commandments we
 3. gave you, by the Lord Jesus. For this is the will of God, *even* your sanctification, that ye should
 4. abstain from fornication : That every one of you

should know how to possess his vessel in sanctifi- 1 Thess.
 cation and honour; Not in the lust of concupis- iv. 5.
 cence, even as the Gentiles, which know not
 God: That no *man* go beyond and defraud his 6.
 brother in *any* matter: because that the Lord *is*
 the avenger of all such, as we also have fore-
 warned you and testified. For God hath not 7.
 called us unto uncleanness, but unto holiness.
 He therefore that despiseth, despiseth not man, 8.
 but God, who hath also given unto us his Holy
 Spirit. But as touching brotherly love, ye need 9.
 not that I write unto you: for ye yourselves are
 taught of God to love one another. And indeed 10.
 ye do it toward all the brethren which are in all
 Macedonia: but we beseech you, brethren,
 that ye increase more and more; And that ye 11.
 study to be quiet, and to do your own business,
 and to work with your own hands, as we com-
 manded you; That ye may walk honestly to- 12.
 ward them that are without, and *that* ye may
 have lack of nothing. But I would not have you 13.
 to be ignorant, brethren, concerning them which
 are asleep, that ye sorrow not, even as others
 which have no hope. For if we believe that 14.
 Jesus died and rose again, even so them also
 which sleep in Jesus will God bring with him.

1 Thess. iv. 6. *Defraud his brother in any matter.*] The
 Gr. is τῷ πρᾶγματι, *in the* § 41) and Bp. Wilson (in
matter, or, this matter, that loc.) agree on this interpre-
is, the lust of concupiscence: tation: which the context
for adultery is a fraud on demands.

- 1 Thess. iv. 15. For this we say unto you by the word of the Lord, that we which are alive *and* remain unto the coming of the Lord, shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive *and* remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words."
- v. 1. "But of the times and the seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape.

1 Thess. iv. 15. *Prevent.* how terrible must be the *Asleep.*] *Prevent* here signifies *to come before*; præ, venio: *asleep* means *deceased*. sound of this trumpet, which calls all men to the final judgment! *Whitby*.

1 Thess. iv. 16. *Trump of God.*] 'Tis well observed by the Greek scholiasts that the apostle speaks these words not of himself, but of the Christians that were to remain alive at the day of judgment. So Chrysostom, Theodoret, Oecumenius, and Theophylact. *Whitby*.

1 Thess. iv. 16. *Trump of God.*] Pious, and fit to be regarded is the note of Theodoret, That if the loud sound of the trumpet, when the law was given from Mount Sinai was so dreadful to the Jews that they said to Moses, "Let not the Lordspeak to us, lest we die;"

But ye, brethren, are not in darkness, that that ^{1 Thess.}
 day should overtake you as a thief. Ye are all ^{v. 4.}
 the children of light, and the children of the ^{5.}
 day : we are not of the night, nor of darkness.
 Therefore let us not sleep, as *do* others ; but let ^{6.}
 us watch and be sober. For they that sleep, sleep ^{7.}
 in the night ; and they that be drunken, are
 drunken in the night. But let us, who are of ^{8.}
 the day, be sober, putting on the breastplate of
 faith and love ; and for an helmet, the hope of
 salvation. For God hath not appointed us to ^{9.}
 wrath, but to obtain salvation by our Lord Jesus
 Christ, Who died for us, that, whether we wake ^{10.}
 or sleep, we should live together with him.
 Wherefore comfort yourselves together, and ^{11.}
 edify one another, even as also ye do. And we ^{12.}
 beseech you, brethren, to know them which
 labour among you, and are over you in the
 Lord, and admonish you : And to esteem them ^{13.}
 very highly in love for their work's sake. *And*
 be at peace among yourselves. Now we exhort ^{14.}
 you, brethren, warn them that are unruly, com-
 fort the feeble-minded, support the weak, be
 patient toward all *men*. See that none render ^{15.}
 evil for evil, unto any *man* ; but ever follow that
 which is good, both among yourselves, and to
 all *men*. Rejoice evermore. Pray without ceasing. ^{16. 17.}
 In every thing give thanks : for this is the will ^{18.}

1 Thess. v. 10. *Wake or* we sleep in death. ch. iv.
sleep.] Whether we be alive 15. 17. He speaks of Chris-
 at the last day ; or whether tians in all ages. *Newcome,*

- 1 Thess. of God in Christ Jesus concerning you. Quench
 v. 19. 20. not the Spirit. Despise not prophesyings.
 21. Prove all things; hold fast that which is good.
 22. 23. Abstain from all appearance of evil. And the
 very God of peace sanctify you wholly; and *I*
pray God your whole spirit, and soul, and body,
 be preserved blameless unto the coming of our
 24. Lord Jesus Christ. Faithful *is* he that calleth
 25. you, who also will do *it*. Brethren, pray for us.
 26. 27. Greet all the brethren with an holy kiss. I
 charge you by the Lord, that this epistle be read
 28. unto all the holy brethren. The grace of our
 Lord Jesus Christ *be* with you. Amen."

THE Second Epistle to the Thessalonians was written not long after the First. The occasion of it evidently appears to have been the rectifying of a misapprehension, into which some had fallen, that the end of the world was at hand.

1 Thess. v. 23. *Spirit, soul, and body.*] The spirit illis Tantum animas; nobis may mean the understand- animum quoque. The apostle ing; and the soul, the affec- may allude to this well- tions. Cocceius understands known philosophical dis- the words de cogitatione tinction, without adopting it. *Newcome*. One cannot omni nostrâ, et voluntate, et in English preserve Juve- membrorum usu. [of our nial's paronomasia of ani- whole thought, our will, and mum and animas. The the use of our members,] sense is, In the beginning of Lex. Heb. p. 522. This is the world the general Crea- the division of the Stoics. tor gave to them (brutes) Σῶμα, ψυχὴ, νῆς. [Body, soul, the animal life only; to us a mind.] So Juvenal ——— mundi Principio mind also.

The SECOND EPISTLE of PAUL, the
Apostle, to the THESSALONIANS.

“PAUL, and Silvanus, and Timotheus, unto the church of the Thessalonians, in God our Father, and the Lord Jesus Christ: Grace unto you, and peace, from God our Father, and the Lord Jesus Christ. We are bound to thank God always for you, brethren, as it is meet, because that your faith groweth exceedingly, and the charity of every one of you all towards each other aboundeth; So that we ourselves glory in you in the churches of God, for your patience and faith in all your persecutions and tribulations that ye endure *Which is* a manifest token of the righteous judgment of God, that ye may be counted worthy of the kingdom of God, for which ye also suffer: Seeing *it is* a righteous thing with God to recompense tribulation to them that trouble you; And to you who are troubled, rest with us, when the Lord Jesus shall be revealed from heaven, with his mighty angels,

2 Thess. i. 7. *When the Lord Jesus shall be revealed, &c.*] This epistle affords a remarkable instance of St. Paul's manner. The Thessalonians appear to have concluded from such passages as 1 Thess. iv. 15. 17; v. 10. that the day of judgment was approaching. The apostle wrote to correct that error: see ch. ii. 1—3. and in this verse and the three following, he shows how full his mind was of the subject; which he does not directly enter on till the beginning of chap. ii. *Newcome.*

- 2 Thess. In flaming fire, taking vengeance on them that
- i. 8. know not God, and that obey not the gospel of
 9. our Lord Jesus Christ: Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power;
 10. When he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed)
 11. in that day. Wherefore also we pray always for you, that our God would count you worthy of *this* calling, and fulfil all the good pleasure of *his* goodness, and the work of faith with power:
 12. That the name of our Lord Jesus Christ may be glorified in you, and ye in him, according to the grace of our God, and the Lord Jesus Christ."
- ii. 1. "Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and *by* our
2. gathering together unto him, That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us,
 3. as that the day of Christ is at hand. Let no man deceive you by any means: for *that day shall not come*, except there come a falling away first, and that man of sin be revealed, the son of perdi-

2 Thess. ii. 3. *Man of sin.*] It has not been my object, to interpret mysterious passages of scripture. It requires great critical skill, and great depth of understanding; if indeed at all practicable without a por-

tion of the dictating spirit. Protestants understand this of the popes, of which the reader may see much in Newcome. All discover it somewhere else than among themselves.

tion; Who opposeth and exalteth himself above 2 Thess.
 all that is called God, or that is worshipped; so ii. 4.
 that he as God, sitteth in the temple of God,
 showing himself that he is God. Remember ye 5.
 not, that when I was yet with you, I told you
 these things? And now ye know what withhold- 6.
 eth, that he might be revealed in his time. For 7.
 the mystery of iniquity doth already work: only
 he who now letteth *will let*, until he be taken
 out of the way. And then shall that wicked be 8.
 revealed, whom the Lord shall consume with the
 spirit of his mouth, and shall destroy with the
 brightness of his coming: *Even him*, whose 9.
 coming is after the working of Satan, with all
 power, and signs, and lying wonders, And with 10.
 all deceivableness of unrighteousness in them
 that perish; because they received not the love
 of the truth, that they might be saved. And for 11.
 this cause God shall send them strong delusion,
 that they should believe a lie: That they all 12.
 might be damned who believed not the truth,
 but had pleasure in unrighteousness. But we 13.
 are bound to give thanks alway to God for you,
 brethren, beloved of the Lord, because God hath
 from the beginning chosen you to salvation,
 through sanctification of the Spirit, and belief
 of the truth: Whereunto he called you by our 14.
 gospel, to the obtaining of the glory of our
 Lord Jesus Christ. Therefore, brethren, stand 15.
 fast, and hold the traditions which ye have been
 taught, whether by word, or our epistle. Now 16.
 our Lord Jesus Christ himself, and God, even

- 2 Thess. our Father, which hath loved us, and hath given
 ii. *us* everlasting consolation and good hope,
 17. through grace, Comfort your hearts, and stablish
 you in every good word and work.”
- iii. 1. “ Finally, brethren, pray for us, that the word
 of the Lord may have *free* course, and be glori-
 2. fied, even as *it is* with you: And that we may be
 delivered from unreasonable and wicked men :
 3. for all *men* have not faith. But the Lord is faith-
 ful, who shall stablish you, and keep *you* from
 4. evil. And we have confidence in the Lord
 touching you, that ye both do, and will do, the
 5. things which we command you. And the Lord
 direct your hearts into the love of God, and into
 6. the patient waiting for Christ. Now we com-
 mand you, brethren, in the name of our Lord
 Jesus Christ, that ye withdraw yourselves from
 every brother that walketh disorderly, and not
 7. after the tradition which he received of us. For
 yourselves know how ye ought to follow us: for
 we behaved not ourselves disorderly among
 8. you; Neither did we eat any man’s bread for
 nought; but wrought with labour and travail
 night and day, that we might not be chargeable
 9. to any of you: Not because we have not power,
 but to make ourselves an ensample unto you to
 10. follow us. For even when we were with you,

2 Thess. iii. 8. *Night and day.*] This expression seems to intimate that the apostle was sometimes obliged to sit up a part of the night, at his business as a tent-maker; that he might have the day at leisure, to preach to those that came to him for religious instruction. *Doddridge.*

this we commanded you, that if any would not 2 Thess.
 work, neither should he eat. For we hear that iii. 11.
 there are some which walk among you dis-
 orderly, working not at all, but are busybodies.
 Now them that are such, we command and ex- 12.
 hort by our Lord Jesus Christ, that with quiet-
 ness they work, and eat their own bread. But 13.
 ye, brethren, be not weary in well-doing. And 14.
 if any man obey not our word by this epistle,
 note that man, and have no company with him,
 that he may be ashamed. Yet count *him* not as 15.
 an enemy, but admonish *him* as a brother. Now 16.
 the Lord of peace himself give you peace always,
 by all means. The Lord *be* with you all. The 17.
 salutation of Paul with mine own hand, which is
 the token in every epistle: so I write. The 18.
 grace of our Lord Jesus Christ *be* with you all.
 Amen."

AFTER the tumult at Corinth, already related, Acts xviii.
 Paul still remained there a considerable time, 18.
 " And then took his leave of the brethren, and
 sailed thence into Syria, and with him Priscilla
 and Aquila; having shorn *his* head in Cenchrea:
 for he had a vow. And he came to Ephesus, 19.

Acts xviii. 18. *A vow.*] the strictness of the law was
 Probably a Nazarite's vow dispensed with, when multi-
 tudes of Jews lived at a dis-
 tance from their own country,
 Numb. vi. 3. The Nazarite *Lard. Cred. b. 9. c. 9. p. 468.*
 was to shave his head at the *Newcome.* For Cenchrea, see
 temple. Numb. vi. 18. But Note on Rom. xvi. 1.

- Acts xviii. and left them there: but he himself entered into the synagogue, and reasoned with the Jews.
20. When they desired *him* to tarry longer time
21. with them, he consented not; But bade them farewell, saying, I must by all means keep this feast that cometh, in Jerusalem: but I will return again unto you, if God will. And he sailed
22. from Ephesus. And when he had landed at Cæsarea, and gone up, and saluted the church,
23. he went down to Antioch. And after he had spent some time *there*, he departed, and went over *all* the country of Galatia and Phrygia in
24. order, strengthening all the disciples. And a certain Jew named Apollos, born at Alexandria, an eloquent man, *and* mighty in the scriptures,
25. came to Ephesus. This man was instructed in the way of the Lord: and being fervent in the spirit, he spake and taught diligently the things of the Lord, knowing only the baptism of John.
26. And he began to speak boldly in the synagogue: whom when Aquila and Priscilla had heard, they took him unto *them*, and expounded unto
27. him the way of God more perfectly. And when

Acts xviii. 22. *Gone up and saluted.*] The reader may remark this very slight account of the apostle's visit at Jerusalem. Lardner supposes the main purpose of his journey to that city was to fulfil the vow related in verse 18: which required certain sacrifices. *Going up* means going to Jerusalem. See chap xxiv. and xxv. 1. 5, 6, 7. 9. also Psalm cxxii. 4. *Whither the tribes go up.*

Acts xviii. 24. *Alexandria.*] For an account of this city, see note on Acts xxvii. 6.

he was disposed to pass into Achaia, the brethren Acts xviii wrote, exhorting the disciples to receive him: who, when he was come, helped them much which had believed through grace: For he 28. mightily convinced the Jews, *and that* publicly, showing by the scriptures that Jesus was Christ."

"And it came to pass, that while Apollos was xix. 1. at Corinth, Paul having passed through the upper coasts, came to Ephesus: and finding certain disciples, He said unto them, Have ye re- 2. ceived the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost. And 3. he said unto them, Unto what then were ye baptized? And they said, Unto John's baptism. Then said Paul, John verily baptized with the 4. baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus. When 5. they heard *this*, they were baptized in the name of the Lord Jesus. And when Paul had 6. laid *his* hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied. And all the men were about twelve. 7.

Acts xix. 1. *Upper* must mean the coast of the
coasts.] Lardner says these Euxine Sea. But why *coasts*
 were Galatia and Phrygia, at all? The Greek word
 mentioned ver. 23. of the last $\mu\epsilon\tau\epsilon\omicron$, in its plural $\mu\epsilon\tau\epsilon\eta$, an-
 chapter; but I do not see swers to our word parts.
 how he can reckon Phrygia *The upper parts.*
 any part of the coast. It Acts xix. 5. *In the name.*
 should seem that upper coast Gr. *into the name.*

Acts xix. And he went into the synagogue, and spake
 8. boldly for the space of three months, disputing
 and persuading the things concerning the king-
 9. dom of God. But when divers were hardened,
 and believed not, but spake evil of that way be-
 fore the multitude, he departed from them, and
 separated the disciples, disputing daily in the
 10. school of one Tyrannus. And this continued by
 the space of two years; so that all they which
 dwelt in Asia heard the word of the Lord Jesus,
 11. both Jews and Greeks. And God wrought
 12. special miracles by the hands of Paul: So that
 from his body were brought unto the sick, hand-
 kerchiefs or aprons, and the diseases departed
 from them, and the evil spirits went out of
 13. them. Then certain of the vagabond Jews, ex-
 orcists, took upon them to call over them which
 had evil spirits, the name of the Lord Jesus, say-
 ing, We adjure you by Jesus whom Paul preach-
 14. eth. And there were seven sons of *one* Sceva, a
 15. Jew, *and* chief of the priests, which did so. And
 the evil spirit answered and said, Jesus I know,

Acts xix. 9. *School of one Tyrannus.*] By which it ap-
 pears that schools were dif-
 ferent from synagogues. In
 the school, questions were
 more exactly discussed than
 in the synagogue; and it
 was held a profounder place
 for exposition than even
 the temple. The synagogue

was a place for the instruc-
 tion of the people, the
 schools, for the learned.
 They had schools as well as
 synagogues in every city.
 See Godwyn, Mos. & Aar.
 lib. 2. cap. 2.

Acts xix. 10. *Asia.*] In
 the restrained sense, proba-
 bly. See Note on ch. xvi. 6.

and Paul I know ; but who are ye ? And the Acts xix.
man in whom the evil spirit was, leaped on them, 16.
and overcame them, and prevailed against them ;
so that they fled out of that house naked and
wounded. And this was known to all the Jews 17.
and Greeks also dwelling at Ephesus : and fear
fell on them all, and the name of the Lord Jesus
was magnified. And many that believed came, 18.
and confessed, and showed their deeds. Many 19.
also of them which used curious arts, brought
their books together, and burned them before all
men : and they counted the price of them, and
found it fifty thousand *pieces* of silver. So 20.
mightily grew the word of God, and prevailed.
After these things were ended, Paul purposed 21.
in the spirit, when he had passed through Mace-
donia and Achaia, to go to Jerusalem, saying,
After I have been there, I must also see Rome.

Acts xix. 19. *Used curious arts.*] That is, *Magical arts*. Ephesus was so famous for sorcery, that the magical works used for that purpose were stiled *Ephesian letters*. *Whitby*.

Ibid. *Fifty thousand pieces of silver.*] Some have thought these might be Jewish shekels, which at half a crown each, would make the sum £6250 sterling. But an Attic drachm is more proba-

ble, in a Greek city. Fifty thousand of these at nine-pence each, make £1875 : a vast sum, which shows the excessive prevalence of the evil, especially when we consider, that according to the text, *Many of them*, &c. not all the sorcerers, were converted. The sincerity of such as were, appears by their determination that others should not be hurt by purchasing their books.

Acts xix. 22. So he sent into Macedonia two of them that ministered unto him, Timotheus and Erastus; *but* he himself staid in Asia for a season."

During this stay in Asia, the apostle's chief residence was probably Ephesus; from which city he wrote his first epistle to the Corinthians, (as appears by chap. xvi. 8.) amongst whom he had laboured in person not long before. Corinth was a large and populous city of Achaia, situated near the isthmus which separates Peloponnesus from the rest of Greece; or, in modern language, Morea from the rest of European Turkey. Its vicinity to both seas favoured its commerce; and of course contributed to its wealth. It was famous, or rather infamous, for the worship of Venus, to whom was erected a magnificent temple, which swarmed with prostitutes; and dissoluteness of manners was of course extreme in this city. The knowledge of these circumstances may account for some of the subjects mentioned in the epistle; and when we consider the length of time which the apostle staid in Corinth, and the magnitude of his labours, he appears truly in the character of a disciple of that Teacher who declared, "I am not come to call the righteous, but sinners to repentance." Corinth also was near the spot where the Isthmian games were celebrated. These, in ancient Greece, were by the heathen

Acts xix. 22. *Erastus*.] Rom. xvi. 23. the chamber-
Probably the person called, *lain* of the city [Corinth],

inhabitants accounted sacred shows, and were kept up with much care and solemnity. Wrestling, running, and a contest similar to modern boxing, were among the number of the performances; and many expressions in the apostle's epistle seem to have reference to these practices, and were on that account clearer allusions, for a people accustomed to hear of them continually. Commentators have noticed many of these allusions. The four last verses of the ninth chapter may suffice for a specimen. A large part of the epistle is also employed in counteracting the evil effects of a false teacher, supposed to be of the sect of the Sadducees, who had occasioned contention in the Corinthian church, had opposed some of the pure doctrines of the gospel, and had given much sanction to dissoluteness of manners.

The FIRST EPISTLE of PAUL, the Apostle, to the CORINTHIANS.

“PAUL, called *to be* an apostle of Jesus Christ, 1 Cor. i.
through the will of God, and Sosthenes our 1.
brother, Unto the church of God which is at 2.

1 Cor. i. 1. It has been Ibid. *Sosthenes, our bro-*
thought, with high probabi- *ther.*] The translators might
lity, that this epistle is, in as well have said *YOUR bro-*
part, a reply to one which *ther,* for Sosthenes was a
the apostle had received from Corinthian, as appears by
the Corinthian church. See Acts xviii. 17. The Greek is
chap. vii. 1. only *ὁ ἀδελφός, the or a brother.*

- 1 Cor. i. Corinth, to them that are sanctified in Christ Jesus, called *to be* saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours: Grace *be* unto you, and peace, from God our Father, and *from* the Lord Jesus Christ. I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ; That in every thing ye are enriched by him, in all utterance, and *in* all knowledge; Even as the testimony of Christ was confirmed in you: So that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ: Who shall also confirm you unto the end, *that ye may be* blameless in the day of our Lord Jesus Christ. God *is* faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord. Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and *that* there be no divisions among you; but *that* ye be

1 Cor. i. 10. *Divisions.*] These divisions, or schisms, consisted in ranking themselves under different leaders. See ver 12. also iii. 4. *New-come.*

There were great disorders in the church of Corinth, caused chiefly by a faction raised there against St. Paul. The partisans of this faction mightily cried up and gloried in their lead-

ers; who did all they could to disparage St. Paul, and lessen him in the esteem of the Corinthians. St. Paul makes it his business to take off the Corinthians from siding with and glorying in this pretended apostle, whose followers and scholars they professed themselves to be; and to reduce them to one body, as the scholars of Christ, united in a belief of

perfectly joined together in the same mind, and ¹ Cor. i. in the same judgment. For it hath been declared 11. unto me of you, my brethren, by them *which are of the house* of Chloe, that there are contentions among you. Now this I say, that every one of 12. you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ. Is Christ divided? 13. was Paul crucified for you? or were ye baptized in the name of Paul? I thank God that I 14.

the gospel which he had preached to them; and in obedience to it, without any such distinctions of masters or leaders, from whom they denominated themselves. He also, here and there intermixes a justification of himself, against the aspersions which were cast upon him by his opposers. How much St. Paul was set against their leaders, may be seen, 2 Cor. xi. 13—15. *Locke.*

That there were schisms in the church of Corinth is sufficiently apparent; but I think we must not suppose that Apollos and Cephas, that is Peter, were any of the sect-masters. But see the next note.

1 Cor. i. 12. *Every one of you saith.*] Not all, but many: as chap. xii. 26. Not that all the Corinthians

divided themselves under Paul, Apollos, and Peter. See chap. iv. 6. Both here, and chap. iii. 4, 5. the apostle insinuates that they had different leaders, without naming them. But if it was improper that they should rank themselves under *such* leaders, it was much more improper to set up those heads of parties, chap. iv. 15. 18, 19. 2 Cor. xi. 13. 15. who had no real excellence in themselves, or rank in the Christian church; no claim of having converted them, like Paul; no eloquence and mightiness in the scriptures, like Apollos; no intimate converse with Christ, like Peter. *Newcome.*

1 Cor. i. 13. *In the name.*] Gr. *Into the name.* Eis properly signifies *into*. So the

- 1 Cor. i. baptized none of you, but Crispus and Gaius ;
 15. Lest any should say, that I had baptized in mine
 16. own name. And I baptized also the household of
 Stephanas: besides, I know not whether I bap-
 17. tized any other. For Christ sent me not to bap-
 tize, but to preach the gospel: not with wisdom
 of words, lest the cross of Christ should be made
 18. of none effect. For the preaching of the cross
 is to them that perish, foolishness; but unto us
 19. which are saved, it is the power of God. For it
 is written, I will destroy the wisdom of the wise,
 and will bring to nothing the understanding of
 20. the prudent. Where *is* the wise? where *is* the
 scribe? where *is* the disputer of this world?
 hath not God made foolish the wisdom of this
 21. world? For after that, in the wisdom of God, the
 world by wisdom knew not God, it pleased God
 by the foolishness of preaching, to save them that
 22. believe. For the Jews require a sign, and the
 23. Greeks seek after wisdom: But we preach Christ

French translate it here. be called by no one's name
 The phrase, βαπτισθῆναι εἰς, *to* but Christ's. *Locke.*
be baptized into any one's 1 Cor. i. 15. *Lest any*
 name, or into any one, is *should say.*] According to
 solemnly, by that ceremony, this mode of translating, the
 to enter himself a disciple of apostle would not baptize
 him into whose name he is any others, for fear it should
 baptized, with profession to be said that he baptized into
 receive his doctrine and his own name. The obscu-
 rules, and submit to his au- rity arises from not render-
 thority: a very good argu- ing ἵνα μή τις εἰπῇ, *So that no*
 ment here, why they should *one can say. Symonds.*

crucified, unto the Jews a stumbling-block, and unto the Greeks foolishness; But unto them 1 Cor. i. 24.

1 Cor. i. 23. *To the Jews, a stumbling-block.*] Rather an offence, or a scandal. Gr. σκάνδαλον.

‘Your Jesus,’ says Trypho, ‘having by this fallen under the extremest curse of the law of God, we cannot sufficiently admire how you can expect any good from God, who place your hopes in a man that was crucified.’ And again, ‘We doubt of your Christ who was so ignominiously crucified; for our law stiles every one that is crucified, accursed.’ Hence by way of ignominy they still call our Saviour, Ταῦτι, Suspensum. One hanged. *Whitby.*

Trypho was an eminent Jew at Ephesus in the second century of our æra, with whom the famous Justin, commonly called the Martyr, had a dispute of two days in that place: the particulars of which he published.

It is very remarkable, that during the siege which ended in the destruction of Jerusalem, a famine drove

out a multitude of Jews into the camp of the Romans, who crucified them in such numbers, that Josephus, the Jewish historian, says, crosses failed for the captives; and space, for the crosses.

Ibid. Unto the Greeks, foolishness.] ‘They count us mad,’ saith Justin Martyr, ‘that, after the immutable and eternal God, the Father of all things, we give the second place to a man that was crucified.’ ‘It is wicked and abominable,’ saith Celsus. ‘The wise men of the world insult over us,’ saith Austin, ‘and ask, Where is your understanding, who worship him for a God, who was crucified?’ *Whitby.* Yet among the Greeks Christianity made some of its most rapid advances.

Celsus was an Epicurean philosopher (see note on Acts xvii. 18), in the second century. He wrote against the Christians, and was answered by the famous Origen.

- i Cor. which are called, both Jews and Greeks, Christ,
 i. 25. the power of God, and the wisdom of God. Be-
 cause the foolishness of God is wiser than men ;
 and the weakness of God is stronger than
 26. men. For ye see your calling, brethren, how
 that not many wise men after the flesh, not many
 27. mighty, not many noble *are called* : But God
 hath chosen the foolish things of the world to
 confound the wise ; and God hath chosen the
 weak things of the world, to confound the things
 28. which are mighty ; And base things of the
 world, and things which are despised, hath God
 chosen, *yea*, and things which are not, to bring
 29. to nought things that are : That no flesh should
 30. glory in his presence. But of him are ye in
 Christ Jesus, who of God is made unto us wisdom,
 and righteousness, and sanctification, and re-
 31. demption : That, according as it is written, He
 that glorieth, let him glory in the Lord.”
- ii. 1. “ And I, brethren, when I came to you, came
 not with excellency of speech or of wisdom,
 2. declaring unto you the testimony of God. For
 I determined not to know any thing among you,
 3. save Jesus Christ, and him crucified. And I was
 with you in weakness, and in fear, and in much
 4. trembling. And my speech and my preaching
was not with enticing words of man’s wisdom,
 but in demonstration of the Spirit and of power :

Austin or Augustine was a celebrated Christian writer of the fourth and fifth centuries, stiled one of the fathers of the church.

That your faith should not stand in the wisdom 1 Cor.
of men, but in the power of God. Howbeit we ii. 5. 6.
speak wisdom among them that are perfect: yet
not the wisdom of this world, nor of the princes
of this world, that come to nought. But we 7.
speak the wisdom of God in a mystery, *even* the
hidden *wisdom*, which God ordained before the
world, unto our glory: Which none of the princes 8.
of this world knew: for had they known *it*,
they would not have crucified the Lord of glory.
But as it is written, Eye hath not seen, nor ear 9.
heard, neither have entered into the heart of
man, the things which God hath prepared for
them that love him. But God hath revealed *them* 10.
unto us by his Spirit: for the Spirit searcheth
all things, yea, the deep things of God. For 11.
what man knoweth the things of a man, save the
spirit of man which is in him? Even so, the
things of God knoweth no man, but the Spirit of
God. Now we have received, not the spirit of 12.
the world, but the Spirit which is of God; that
we might know the things that are freely given
to us of God. Which things also we speak, not 13.
in the words which man's wisdom teacheth, but
which the Holy Ghost teacheth; comparing spi-
ritual things with spiritual. But the natural 14.
man receiveth not the things of the Spirit of
God: for they are foolishness unto him: neither
can he know *them*, because they are spiritually
discerned. But he that is spiritual, judgeth all 15.

1 Cor. ii. 7. *Before the world.*] See note on chap. x. v. 11.

1 Cor. things, yet he himself is judged of no man. For
 ii. 16. who hath known the mind of the Lord, that he
 may instruct him? But we have the mind of
 Christ."

iii. 1. " And I, brethren, could not speak unto you
 as unto spiritual, but as unto carnal, *even* as unto
 2. babes in Christ. I have fed you with milk, and
 not with meat: for hitherto ye were not able *to*
 3. *bear it*, neither yet now are ye able. For ye are
 yet carnal: for whereas *there is* among you en-
 vying, and strife, and divisions, are ye not carnal,
 4. and walk as men? For while one saith, I am of
 Paul; and another, I *am* of Apollos; are ye not
 5. carnal? Who then is Paul, and who *is* Apollos,
 but ministers by whom ye believed, even as the
 6. Lord gave to every man? I have planted, Apol-
 7. los watered; but God gave the increase. So then,
 neither is he that planteth any thing, neither he
 that watereth; but God that giveth the increase.
 8. Now he that planteth and he that watereth are
 one: and every man shall receive his own re-
 9. ward, according to his own labour. For we are
 labourers together with God: ye are God's hus-
 10. bandry, *ye are* God's building. According to the
 grace of God which is given unto me, as a
 wise master-builder, I have laid the foundation,
 and another buildeth thereon. But let every

1 Cor. iii. 4. *I am of* delicacy: forbearing to men-
Paul, &c.] The apostle is tion the names of the new
 here supposed to have used teachers. See note on chap.
 his own name, and that of iv. 6.
 Apollos, from a motive of

man take heed how he buildeth thereupon. For 1 Cor.
 other foundation can no man lay than that is iii. 11.
 laid, which is Jesus Christ. Now if any man 12.
 build upon this foundation, gold, silver, precious
 stones, wood, hay, stubble; Every man's work 13.
 shall be made manifest: for the day shall de-
 clare it, because it shall be revealed by fire; and
 the fire shall try every man's work, of what sort
 it is. If any man's work abide which he hath 14.
 built thereupon, he shall receive a reward.
 If any man's work shall be burned, he shall 15.
 suffer loss: but he himself shall be saved; yet
 so, as by fire. Know ye not that ye are the 16.
 temple of God, and *that* the Spirit of God dwell-
 eth in you? If any man defile the temple of 17.
 God, him shall God destroy; for the temple of
 God is holy, which *temple* ye are. Let no man 18.
 deceive himself. If any man among you seem-
 eth to be wise in this world, let him become a
 fool, that he may be wise. For the wisdom of 19.
 this world is foolishness with God. For it is
 written, He taketh the wise in their own crafti-

1 Cor. iii. 11. *Jesus* be highly figurative; and to
Christ.] Rather more em- imply a caution against mak-
 phatical, as in the Gr. Ἰησοῦς ing the profession of the reli-
 ὁ Χριστός, Jesus, the Christ. gion of Christ, subservient to

1 Cor. iii. 12. *Gold, sil-* worldly purposes, whether
ver, &c.] A transposition of riches, grandeur, or va-
 nity.

clearer, viz.—*build gold,* 1 Cor. iii. 17. *Destroy.*
silver, &c.—upon this foun- Gr. *Defile* or *corrupt*. So
dation. The verse seems to Newcome.

1 Cor. iii. 20. 21. ness. And again, The Lord knoweth the thoughts of the wise, that they are vain. Therefore let no man glory in men. For all things are yours; Whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours; And ye are Christ's; and Christ is God's."

iv. 1. "Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God.
 2. Moreover it is required in stewards, that a
 3. man be found faithful. But with me it is a very small thing that I should be judged of you, or of man's judgment: yea, I judge not mine own
 4. self. For I know nothing by myself; yet am I not hereby justified: but he that judgeth me is
 5. the Lord. Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts; and
 6. then shall every man have praise of God. And these things, brethren, I have in a figure transferred to myself, and to Apollos, for your sakes;

1 Cor. iv. 4. *For I know nothing by myself.*] Οὐδὲν γὰρ ἑμυαυτῷ σύνιδα. Symonds considers the translation as ambiguously expressed. He prefers *I am conscious to myself of no evil*, as Wakefield; or *I know myself guilty of nothing*, as Hollybushe. Similar is the French of Mons, also of Martin. Purver has, more literally than either, *I am conscious of nothing to myself.* The Greek phrase has its parallel in —*murus alienus esto Nil conscire sibi.*—
 1 Cor. iv. 6. *In a figure transferred, &c.*] I have shown in myself, Apollos, and Peter, that we should not be set in opposition by you, and

that ye might learn in us not to think of men ^{1 Cor.}
 above that which is written, that no one of you ^{iv.}
 be puffed up for one against another. For who ^{7.}
 maketh thee to differ from another? and what
 hast thou that thou didst not receive? Now if
 thou didst receive it, why dost thou glory, as if
 thou hadst not received it? Now ye are full, ^{8.}
 now ye are rich, ye have reigned as kings with-
 out us: and I would to God ye did reign, that
 we also might reign with you. For I think that ^{9.}

have parties denominated from us. Much less, should you rank yourselves under your present leaders. *Newcome.* See note on chap. i. 12.

The word translated *transferred* is μετασχηματίζω, in our characters, Metaschematizo. The syllables *meta* answer to *trans*; *schema*, we have adopted in our word *scheme*, which implies a contrivance; and *izo* is only a termination equivalent to our *ize*, and the parent of it. The English reader will thus clearly see Paul's contrivance in speaking figuratively. "These things (namely what he says concerning the authority of their teachers. ch. iii. 5, 6, 7, 8.) I have in a figure transferred to myself and to Apollos:" by that figure namely, in which, to use the

words of Quintilian, we want the hearers to understand, by a kind of suspicion, what we do not express; not indeed the contrary to what we say, as in *Irony*; but something latent however, and to be discovered by our audience: which, adds he, is now almost the only thing called *schema* among us. See *Parkhurst* in verbo.

1 Cor. iv. 8. *I would to God.*] The use of the sacred name has no warrant from the Greek, which is simply, ὅφελόν γε *I wish*. So in Rom. iii. 4. vii. 7. 13. the great name is not used; but the phrase, μὴ γένοιτο, simply imports, *Let it not be, Far be it*, or, as we should say, *By no means*,

1 Cor. iv. God hath set forth us the apostles last, as it
iv. were appointed to death: for we are made a

1 Cor. iv. 9. *Hath set forth us the apostles last.*] Alluding to those last exposed on the theatre, to fight with wild beasts, or with each other; and who were devoted to certain destruction. *Newcome.*

In the word *ἔσχατες*, *last*, there is a reference to the Roman custom [Roman customs prevailed generally in that vast empire] of bringing forth those persons on the theatre, in the after-part of the day, to fight with each other, or with wild beasts, who were appointed to certain death, and had not that poor chance of escaping, which those brought forth in the morning had. Such kind of spectacles were so common in all the provinces, that it is no wonder we should find an allusion to them. The words *ἀπεδείξαν*, *exhibited*, (in our translation, *set forth*) and *θεάτρον*, *a spectacle*, have in this connexion, a beautiful propriety. The whole passage is indeed full of high eloquence, and finely adapted to move their compassion, in

favour of those who were so generously sacrificing themselves for the public good. *Doddridge.*

It is a sad, but evident proof of the corruption of the world, that the most polite nation in it should form the slaughter of men, and the convulsions of the dying, into a public amusement. Julius Cæsar is said to have entertained the Roman people with a show of three hundred and twenty pair of gladiators. Titus, the destroyer of Jerusalem, and called a good emperor, had a show of gladiators, wild beasts, and representations of sea-fights, which lasted one hundred days; and Trajan, a similar show, of one hundred and twenty days, during which this last emperor brought out one thousand pair of gladiators. Even women amused themselves with these savage sights; and the complaining, or reluctant combatants, were urged on with whips, or burning. *Ure, verbera*, &c. Claudius, the emperor who lived near the time when

spectacle unto the world, and to angels, and to 1 Cor.
 men. We *are* fools for Christ's sake, but ye *are* iv. 10.
 wise in Christ; we *are* weak, but ye *are* strong;
 ye *are* honourable, but we *are* despised. Even 11.
 unto this present hour, we both hunger and
 thirst, and are naked, and are buffeted, and have
 no certain dwelling-place; And labour, working 12.
 with our own hands: being reviled, we bless;
 being persecuted, we suffer it: Being defamed, 13.
 we entreat: we are made as the filth of the world,
and are the offscouring of all things unto this

Paul wrote this epistle, was
 wont (according to Sueton-
 ius) when a gladiator fell
 down by accident, to order
 his throat to be cut, that he
 might watch his expiring dis-
 tortions of countenance.
 Constantine, the first Chris-
 tian emperor, though Chris-
 tianity was then much cor-
 rupted, repressed, if he did
 not wholly abolish, gladiato-
 rial shows. See Rees's Cyclo-
 pædia. Gladiator.

1 Cor. iv. 12. *Working
 with our own hands:*] namely,
 for a maintenance. This
 seems mentioned, to put the
 false teacher to shame, who
 not only demanded mainte-
 nance of the Corinthians;
 but was living in ease and
 luxury through their libera-
 lity. *Macknight.*

1 Cor. iv. 13. *Offscour-
 ing.*] The word καθάρματα
 [or περικαθάρματα] thus trans-
 lated, has a force and mean-
 ing here, which no one
 word in our language can
 express. It refers to the
 custom of purifying a city by
 the expiatory death of some
 person. For this purpose,
 they clothed a man in foul
 and filthy garments, and then
 put him to death. When the
 city was visited with any
 great calamity, they chose
 one of the lowest persons in
 it; and brought him to a
 certain place, with cheese,
 dry figs, and a cake in his
 hand. After beating him
 with rods, they burned him
 and the rods together in a
 ditch; and cast the ashes into
 the sea, with these words,

1 Cor. day. I write not these things to shame you, but
 iv. 14. 15. as my beloved sons I warn *you*. For though ye
 have ten thousand instructors in Christ, yet *have*
ye not many fathers: for in Christ Jesus I have
 16. begotten you through the gospel. Wherefore I
 17. beseech you, be ye followers of me. For this
 cause have I sent unto you Timotheus, who is my
 beloved son, and faithful in the Lord, who shall
 bring you into remembrance of my ways which
 be in Christ, as I teach every where in every
 18. church. Now some are puffed up, as though
 19. I would not come to you. But I will come to
 you shortly, if the Lord will, and will know, not
 the speech of them which are puffed up, but the
 20. power. For the kingdom of God *is* not in word,
 21. but in power. What will ye? Shall I come unto
 you with a rod, or in love, and *in* the spirit of
 meekness?"

- v. 1. "It is reported commonly *that there is* fornication among you, and such fornication as is not so much as named among the Gentiles, that one
 2. should have his father's wife. And ye are puffed up, and have not rather mourned, that he that hath done this deed might be taken away from
 3. among you. For I verily, as absent in body, but

Be thou a lustration for us,
Burder. 519.

1 Cor. v. 2. *And have not rather mourned.*] It was the custom, both of the Jews and Christians, when any one was to be cut off from the

church, as a dead member, to do it with fasting and humiliation, to show their sympathy with him, and to demonstrate their sorrow for the scandal brought on the society. *Whitby.*

present in spirit, have judged already, as though 1 Cor. v. I were present, *concerning* him that hath so done this deed. In the name of our Lord Jesus Christ, 4. when ye are gathered together; and my spirit, with the power of our Lord Jesus Christ, To 5. deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus. Your glorying is 6. not good. Know ye not that a little leaven leaveneth the whole lump? Purge out therefore 7. the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our pass-over is sacrificed for us: Therefore let us keep 8. the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened *bread* of sincerity and truth. I wrote 9. unto you in an epistle, not to company with fornicators: Yet not altogether with the fornicators 10.

1 Cor. v. 5. *To deliver such an one to Satan.*] Something similar to this are the following texts.—*daughter of Abraham, whom Satan hath bound, &c.* Luke xiii. 16. *Hymeneus and Alexander, whom I have delivered unto Satan,* 1 Tim. i. 20. *A messenger of Satan, to buffet me,* 2 Cor. xii. 7.

Commentators have generally understood this of some bodily disease which the apostles had power to inflict, in order to humble obstinate

sinners. They adduce Elymas, Acts xiii. 8. as a case in point. There is also a spiritual meaning which may be adopted, without controverting the other. To give him over to the accuser in his conscience, until it shall have taught him his own weakness, comparable to the having destroyed his fleshly pride and confidence.

1 Cor. v. 9. *I wrote unto you in an epistle;*] or, *I write unto you in this epistle;* or *have written, &c.* Newcome.

1 Cor. v. of this world, or with the covetous, or extortioners, or with idolaters; for then must ye needs

11. go out of the world. But now I have written unto you, not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an
12. extortioner; with such an one, no not to eat. For what have I to do to judge them also that are without? do not ye judge them that are within?
13. But them that are without, God judgeth. Therefore put away from among yourselves that wicked person."

- vi. 1. "Dare any of you, having a matter against another, go to law before the unjust, and not
2. before the saints? Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to
 3. judge the smallest matters? Know ye not that we shall judge angels? How much more things
 4. that pertain to this life? If then ye have judgments of things pertaining to this life, set them to judge who are least esteemed in the church.
 5. I speak to your shame. Is it so, that there is not a wise man among you? no, not one that shall be able to judge between his brethren?
 6. But brother goeth to law with brother, and
 7. that before the unbelievers. Now therefore

1 Cor. vi. 1. *Unjust.*— *μὲνεις* seems rather to imply *saints.*] *Saints*, is put for *despised.* Constitute, says *Christians*; *unjust*, for *heathens.* *Locke.* Newcome, even those judges, who are of the least esteem

1 Cor. vi. 4. *Least esteemed.* in the church, rather, than *ed.*] The Gr. word *ἐκθετον* heathen.

there is utterly a fault among you, because ¹ Cor. vi.
 ye go to law one with another. Why do ye
 not rather take wrong? why do ye not rather
suffer yourselves to be defrauded? Nay, ye do 8.
 wrong, and defraud, and that *your* brethren.
 Know ye not that the unrighteous shall not 9.
 inherit the kingdom of God? Be not deceived:
 neither fornicators, nor idolaters, nor adulterers,
 nor effeminate, nor abusers of themselves with
 mankind, Nor thieves, nor covetous, nor drun- 10.
 kards, nor revilers, nor extortioners, shall inherit
 the kingdom of God. And such were some of 11.
 you; but ye are washed, but ye are sanctified,
 but ye are justified in the name of the Lord
 Jesus, and by the Spirit of our God. All things 12.
 are lawful unto me, but all things are not expedient:
 all things are lawful for me, but I will
 not be brought under the power of any. Meats 13.
 for the belly, and the belly for meats: but God
 shall destroy both it and them. Now the body
 is not for fornication, but for the Lord; and the
 Lord for the body. And God hath both raised 14.
 up the Lord, and will also raise up us by his own
 power. Know ye not that your bodies are the 15.
 members of Christ? shall I then take the mem-
 bers of Christ, and make *them* the members of
 an harlot? God forbid. What, know ye not 16.
 that he which is joined to an harlot is one body?

1 Cor. vi. 11. *In the name,* 1 Cor. vi. 15.] End this
 &c.—and *by the Spirit.*] verse thus: *By no means.*
 Why not *in* alike in each See note on chap. iv. 8.
 clause? So it is in Gr.

1 Cor. vi. for two, saith he, shall be one flesh. But he that
 17. 18. is joined unto the Lord, is one spirit. Flee for-
 nication. Every sin that a man doeth is without
 the body; but he that committeth fornication
 19. sinneth against his own body. What, know ye
 not that your body is the temple of the Holy
 Ghost *which is* in you, which ye have of God,
 20. and ye are not your own? For ye are bought
 with a price: therefore glorify God in your
 body, and in your spirit, which are God's."

vii. 1. "Now concerning the things whereof ye wrote
 unto me: *It is* good for a man not to touch a
 2. woman. Nevertheless, *to avoid* fornication, let
 every man have his own wife, and let every
 3. woman have her own husband. Let the husband
 render unto the wife due benevolence: and
 4. likewise also the wife unto the husband. The
 wife hath not power of her own body, but the
 husband: and likewise also the husband hath not
 5. power of his own body, but the wife. Defraud
 ye not one the other, except *it be* with consent
 for a time, that ye may give yourselves to fast-
 ing and prayer; and come together again, that
 Satan tempt you not, for your incontinency.
 6. But I speak this by permission, *and* not of com-
 7. mandment. For I would that all men were even
 as I myself. But every man hath his proper
 gift of God, one after this manner, and another
 8. after that. I say therefore to the unmarried and

1 Cor. vii. 5. *For your through.* Gr. *διὰ.* Newcome
incontinency.] It should be *has, I see, because of.* *For*
By, or by means of, or is scarcely intelligible.

widows, It is good for them if they abide even as 1 Cor.
 I. But if they cannot contain, let them marry : vii. 9.
 for it is better to marry than to burn. And unto 10.
 the married I command, *yet* not I, but the Lord,
 Let not the wife depart from *her* husband : But 11.
 and if she depart, let her remain unmarried, or
 be reconciled to *her* husband : and let not the
 husband put away *his* wife. But to the rest 12.
 speak I, not the Lord : If any brother hath a
 wife that believeth not, and she be pleased to
 dwell with him, let him not put her away.. And 13.
 the woman which hath an husband that believeth
 not, and if he be pleased to dwell with her, let
 her not leave him. For the unbelieving husband 14.
 is sanctified by the wife, and the unbelieving wife
 is sanctified by the husband : else were your chil-
 dren unclean ; but now are they holy. But if the 15.
 unbelieving depart, let him depart. A brother or
 a sister is not under bondage in such *cases* : but
 God hath called us to peace. For what knowest 16.
 thou, O wife, whether thou shalt save *thy* husband?
 or how knowest thou, O man, whether thou shalt
 save *thy* wife ? But as God hath distributed to 17.
 every man, as the Lord hath called every one, so
 let him walk. And so ordain I in all churches.
 Is any man called being circumcised ? let him 18.
 not become uncircumcised. Is any called in
 uncircumcision ? let him not become circumcised.
 Circumcision is nothing, and uncircumcision is 19.
 nothing, but the keeping of the commandments
 of God. Let every man abide in the same call- 20.
 ing wherein he was called. Art thou called 21.

1 Cor. vii. *being* a servant? care not for it: but if thou
 22. mayest be made free, use *it* rather. For he that
 is called in the Lord, *being* a servant, is the Lord's
 free-man: likewise also he that is called, *being*
 23. free, is Christ's servant. Ye are bought with a
 24. price; be not ye the servants of men. Brethren,
 let every man, wherein he is called, therein
 25. abide with God. Now concerning virgins, I have
 no commandment of the Lord: yet I give my
 judgment, as one that hath obtained mercy of
 26. the Lord to be faithful. I suppose therefore
 that this is good for the present distress, *I say*,
 27. that *it is* good for a man so to be. Art thou
 bound unto a wife? seek not to be loosed. Art
 28. thou loosed from a wife? seek not a wife. But
 and if thou marry, thou hast not sinned; and if
 a virgin marry, she hath not sinned. Neverthe-
 less such shall have trouble in the flesh: but I
 29. spare you. But this I say, brethren, the time *is*
 short: it remaineth, that both they that have
 30. wives be as though they had none; And they
 that weep, as though they wept not; and they
 that rejoice, as though they rejoiced not; and
 they that buy, as though they possessed not;
 31. And they that use this world, as not abusing *it*:
 32. for the fashion of this world passeth away. But
 I would have you without carefulness. He that
 is unmarried careth for the things that belong to
 33. the Lord, how he may please the Lord: But he
 that is married careth for the things that are of

the world, how he may please *his* wife. There is 1 Cor.
 difference *also* between a wife and a virgin. The vii. 34.
 unmarried woman careth for the things of the
 Lord, that she may be holy both in body and
 in spirit: but she that is married, careth for the
 things of the world, how she may please *her*
 husband. And this I speak for your own profit; 35.
 not that I may cast a snare upon you, but for
 that which is comely, and that ye may attend
 upon the Lord without distraction. But if any 36.
 man think that he behaveth himself uncomely
 toward his virgin, if she pass the flower of *her*
 age, and need so require, let him do what he
 will, he sinneth not: let them marry. Never- 37.
 theless he that standeth steadfast in his heart,
 having no necessity, but hath power over his
 own will, and hath so decreed in his heart that
 he will keep his virgin, doeth well. So then, he 38.
 that giveth *her* in marriage, doeth well; but he
 that giveth *her* not in marriage, doeth better.
 The wife is bound by the law as long as her hus- 39.
 band liveth; but if her husband be dead, she is
 at liberty to be married to whom she will; only

1 Cor. vii. 36, 37. *Behaveth himself uncomely.* seem to have thought early
 marriages a duty.
 Newcome uses a better 1 Cor. vii. 38. *Doeth*
 word, *unbecomingly*. He ob- *better.*] Rather, *acteth more*
 serves that the women were *firmly*: for the comparative
 kept very recluse in Greece. here used is not that of the
 It was in the power of the word just before used, and
 father to give them in mar- translated *well*.
 riage, or not. The Jews

1 Cor. in the Lord. But she is happier if she so abide,
vii. 40. after my judgment: and I think also that I have
the Spirit of God."

- viii. 1. "Now as touching things offered unto idols, we
know that we all have knowledge. (Knowledge
2. puffeth up, but charity edifieth. And if any man
think that he knoweth any thing, he knoweth
3. nothing yet as he ought to know. But if any
4. man love God, the same is known of him.) As
concerning therefore the eating of those things
that are offered in sacrifice unto idols, we know
that an idol *is* nothing in the world, and that
5. *there is* none other God but one. For though
there be that are called gods, whether in heaven
or in earth (as there be gods many, and lords
6. many), But to us *there is but* one God, the
Father, of whom *are* all things, and we in him;
and one Lord Jesus Christ, by whom *are* all
7. things, and we by him. Howbeit *there is* not in
every man that knowledge: for some with con-
science of the idol unto this hour, eat *it* as a thing
offered unto an idol; and their conscience being
8. weak, is defiled. But meat commendeth us not
to God: for neither, if we eat, are we the better;
9. neither, if we eat not, are we the worse. But
take heed lest by any means this liberty of
yours become a stumbling-block to them that
10. are weak. For if any man see thee which hast
knowledge sit at meat in the idol's temple, shall
not the conscience of him which is weak, be em-
boldened to eat those things which are offered

to idols; And through thy knowledge shall the weak brother perish, for whom Christ died? But when ye sin so against the brethren, and wound their weak conscience, ye sin against Christ. Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend.”

1 Cor.
viii. 11.
12.

“ Am I not an apostle? am I not free? have I not seen Jesus Christ our Lord? are not ye my work in the Lord? If I be not an apostle unto others, yet doubtless I am to you : for the seal of mine apostleship are ye in the Lord. Mine answer to them that do examine me, is this, Have we not power to eat and to drink? Have we not power to lead about a sister, a wife, as well as other apostles, and as the brethren of the Lord, and Cephas? Or I only and Barnabas,

13.

ix. 1.

2.

3.

4. 5.

6.

1 Cor. viii. 11. *For whom Christ died.*] So that intentionally, Christ died for those that may perish. *Wilson.*

1 Cor. ix. 4. *Power to eat and drink*] at the charge of our converts. *Newcome.*

1 Cor. ix. 5. *A sister, a wife.*] *Gr. a wife, a sister.* A wife being a sister. *Geneva translation.* Or, a wife who is a sister in Christ. Or, a Christian woman, to provide for the necessities of life in our travels. *Newcome.*

1 Cor. ix. 6. *Or I only*

and Barnabas.] The honourable mention, which Paul made of Barnabas in this passage, deserves notice, as it shows that these good men, notwithstanding their sharp contention about John Mark, Acts xv. 39. entertained no resentment against each other on that account; but mutually esteemed each other; and perhaps on some occasions preached the gospel together as before. *Macknight.* I do not doubt that it might be so; but I

- 1 Cor. ix. have not we power to forbear working? Who
 7. goeth a warfare at any time at his own charges?
 Who planteth a vineyard, and eateth not of the
 fruit thereof; or, who feedeth a flock, and eateth
 8. not of the milk of the flock? Say I these things
 as a man; or saith not the law the same also?
 9. For it is written in the law of Moses, Thou shalt
 not muzzle the mouth of the ox that treadeth
 out the corn. Doth God take care for oxen?
 10. Or saith he *it* altogether for our sakes? For our

think that this passage only proves that resentment did not dwell with Paul. Yet I confess, the familiar manner in which the apostle here links his own name with that of Barnabas, makes it probable that they were known at Corinth, as joint labourers in the gospel. Now they had not been there together, before they parted at Antioch, for any thing that appears; therefore, if at all, it must have been since. And we know the gospel-spirit naturally puts an end to strife. Paul also notices Mark. He commends him to the Colossians; and he desires Timothy to bring him to Rome. Col. iv. 10. 2 Tim. iv. 11. Doddridge seems to conclude from this passage, both that Barnabas had been

at Corinth, and that he supported himself there by labour.

1 Cor. ix. 9. *That treadeth out the corn.*] It is well known that this was the custom in Judea, and other Eastern nations. It is still retained by many of them, and particularly in Ceylon. Doddridge. This precept is in Deut. xxv. 4.

Ibid. *Doth God take care for oxen?*] The interrogative, in our version, carries with it the force of a negative, and imports that he doth not care for oxen; whereas it is evident from holy writ, that his providence extends to the minutest things. Markland observes that *μόνον* [only] is understood. *Μὴ μόνον τῶν βοῶν μέλει τῷ Θεῷ.* Symonds.

sakes, no doubt, *this* is written : that he that 1 Cor. ix.
 ploweth should plow in hope ; and that he that
 thresheth in hope should be partaker of his hope.
 If we have sown unto you spiritual things, *is it* 11.
 a great thing if we shall reap your carnal
 things ? If others be partakers of *this* power 12.
 over you, *are* not we rather ? Nevertheless we
 have not used this power : but suffer all things,
 lest we should hinder the gospel of Christ. Do 13.
 ye not know that they which minister about
 holy things, live *of the things* of the temple ? and
 they which wait at the altar, are partakers with
 the altar ? Even so hath the Lord ordained, that 14.
 they which preach the gospel, should live of the
 gospel. But I have used none of these things : 15.
 neither have I written these things, that it should
 be so done unto me ; for *it were* better for me
 to die, than that any man should make my glo-
 rying void. For though I preach the gospel, I 16.
 have nothing to glory of : for necessity is laid
 upon me ; yea, woe is unto me, if I preach not
 the gospel ! For if I do this thing willingly, I 17.
 have a reward : but if against my will, a dispen-
 sation *of the gospel* is committed unto me, What 18.

1 Cor. ix. 10. *No doubt.*] fore I thought it better to
 Gr. *πάρως*, which Doddridge render *πάλως*, *on the whole*,
 translates *on the whole*, and than *entirely*, or *altogether*,
 has the following note. though that [he should have

‘ It cannot be thought that said *this*] sense is more fre-
 God had no regard at all for quent.’ Parkhurst agrees
 the brute creatures, in such with him.
 precepts as these : and there-

- 1 Cor. ix. is my reward then? *Verily*, that when I preach the gospel, I may make the gospel of Christ without charge, that I abuse not my power in
19. the gospel. For though I be free from all *men*, yet have I made myself servant unto all, that I
20. might gain the more. And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law;
21. To them that are without law, as without law, (being not without law to God, but under the law to Christ), that I might gain them that are
22. without law. To the weak became I as weak, that I might gain the weak. I am made all things to all *mén*, that I might by all means save
23. some. And this I do for the gospel's sake, that
24. I might be partaker thereof with *you*. Know ye not that they which run in a race, run all; but one receiveth the prize? So run, that ye may
25. obtain. And every man that striveth for the mastery, is temperate in all things. Now, they *do it* to obtain a corruptible crown; but we, an
26. incorruptible. I therefore so run, not as uncertainly; so fight I, not as one that beateth the air:

1 Cor. ix. 20. *Unto the Jews, I became as a Jew, &c.*] See an instance, Acts xvi. 3. and something of a similar kind, though long after; Acts xxi. 26. the Olympic games was of wild olive; in the Pythian, of laurel; in the Isthmian, or Corinthian, of pine-tree; and in the Nemæan, of smallage or parsley. *Dod-*

1 Cor. ix. 25. *A corruptible crown.*] The crown in

But I keep under my body, and bring *it* into ^{1 Cor. ix.} subjection: lest that by any means, when I have ^{27.} preached to others, I myself should be a cast-away.”

“ Moreover, brethren, I would not that ye ^{x. 1.} should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; And were all baptized unto Moses in the ^{2.} cloud, and in the sea; And did all eat the same ^{3.} spiritual meat; And did all drink the same ^{4.} spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was

1 Cor. ix. 27. *I keep under my body.*] The translators have here rather paraphrased than translated; and have produced tautology: for *keeping under* and *subjection* are nearly synonymous.—Wakefield has attempted a closer version. *But I bruise my body and keep it under; lest by any means after proclaiming to others, &c.*—The Greek word which he translates, *bruise*, is *ὑποπιάζω*, in our letters, *hypopiazō*. It is derived from *ὑπόπιον* (*hypopion*), the part of the face under the eye. The word also which he turns by *proclaim*, and our translators by *preach*, *κηρύξας* (*keruxas*), is the word used to de-

scribe the office of the herald, called in Greek, *kerux*, who proclaimed the conqueror. Allusions to the Grecian games are frequent in the four last verses of this chapter, which may be seen more at large in Hammond or Whitby; and as the Isthmian, were celebrated near Corinth, the metaphorical language which the apostle here uses, must have been peculiarly pertinent; and his exordium “Know ye not” ver. 24. peculiarly proper.

1 Cor. ix. 27. *Cast-away.*] The same word, *ἀδόκιμος*, is translated *reprobate* at 2 Cor. xiii. See note thereon.

- 1 Cor. x. Christ. But with many of them God was not
 5. well pleased: for they were overthrown in the
 6. wilderness. Now these things were our ex-
 7. amples, to the intent we should not lust after
 8. evil things, as they also lusted. Neither be ye
 9. idolaters, as *were* some of them; as it is written,
 10. The people sat down to eat and drink, and rose
 11. up to play. Neither let us commit fornication, as
 12. some of them committed, and fell in one day
 three and twenty thousand. Neither let us tempt
 Christ, as some of them also tempted, and were
 destroyed of serpents. Neither murmur ye, as
 some of them also murmured, and were destroyed
 of the destroyer. Now all these things happened
 unto them for ensamples: and they are written for
 our admonition, upon whom the ends of the world
 are come. Wherefore let him that thinketh he

1 Cor. x. 7. *To eat and drink.*] To feast, after their idolatrous sacrifices.

Ibid. *To play.*] To dance, in honour of the idol. *New-come.* The golden calf. See Exod. xxxii. 6.

1 Cor. x. 9. *Tempt Christ, as some of them also tempted.*] This refers to Numbers xxi. 5. where it is said, "And the people spake against God, and against Moses—and the Lord sent fiery serpents among them," &c—Read the whole passage. This harmonizes with

ver. 4; and it appears from both, that Paul esteemed Christ to have been the guide of the Israelites in the wilderness. I acknowledge this is rather a doctrinal note; but not having before seen this text brought forward, I could scarcely resist the inclination to deviate a little from my general plan. The reader is not likely to meet with many such remarks, in this selection.

1 Cor. x. 11. *Ends of the world.*] Literally, *Ends of the ages.* Locke says that

standeth, take heed lest he fall. There hath no 1 Cor. x.
 temptation taken you but such as is common to 13.
 man : but God is faithful, who will not suffer you
 to be tempted above that ye are able ; but will
 with the temptation also make a way to escape,
 that ye may be able to bear it. Wherefore, my 14.
 dearly beloved, flee from idolatry. I speak as to 15.
 wise men ; judge ye what I say. The cup of 16.
 blessing which we bless, is it not the commu-
 nion of the blood of Christ ? The bread which
 we break, is it not the communion of the
 body of Christ ? For we *being* many are 17.
 one bread, *and* one body : for we are all par-
 takers of that one bread. Behold Israel after the 18.
 flesh : are not they which eat of the sacrifices
 partakers of the altar ? What say I then ? that 19.
 the idol is any thing, or that which is offered in
 sacrifice to idols is any thing ? But *I say*, that 20.
 the things which the Gentiles sacrifice, they sa-
 crifice to devils, and not to God : and I would

by *ages*, *αἰῶνες*, were deno-
 minated the periods between
 each jubilee. Now, seeing
 the gospel finishes the law,
 the ends of the ages, mean
 the termination of the legal
 dispensation. That Paul,
 and his contemporaries,
 lived at that period, no
 Christian will deny. Thus,
 also, consider Luke i. 70.
 Acts iii. 21. 1 Cor. ii. 7.
 Eph. iii. 21. Col. i. 26. and
 Heb. ix. 26.

1 Cor. x. 16. *Cup of bless-
 ing—bread which we break.*]

Cup of blessing was a name
 given by the Jews to a cup
 of wine, which they solemnly
 drank in the passover, with
 thanksgiving. *Bread*, &c.
 This was taken from the
 custom of the Jews, in the
 passover to break a cake of
 unleavened bread. *Locke*.

1 Cor. x. 20. *They sacri-
 fice to devils.*] Or demons.
 The word *δαίμονια*, demons,

1 Cor. x. not that ye should have fellowship with devils.

21. Ye cannot drink the cup of the Lord, and the cup of devils: ye cannot be partakers of the

22. Lord's table, and of the table of devils. Do we

is used in the Septuagint, to denote the ghosts of men deceased. It is probable that the writers of the New Testament used the word demon in the same sense: especially as it is well known that the greatest part of the heathen gods were dead men. The heathens worshipped two kinds of demons. The one kind were the souls of kings and heroes, deified after death; but who could have no agency in human affairs; the other those evil spirits, who under the names of Jupiter, Apollo, Trophonius, &c. moving the heathen priests and priestesses, to deliver oracles, greatly promoted idolatry.

Macknight. But was not Jupiter an old dead king of Crete? Apollo was the Sun. Trophonius is hardly worth mentioning. And, after all, many will think that the heathen oracles were only guesses and imposture. They were delivered in expressions so dark, as to want other

oracles to explain them. But it is no more than candid to let Macknight speak further for his own opinion. After quoting, in another note, the following passage from Potter's *Antiquities of Greece*, viz. 'Few that pretended to inspiration, but raged, foaming, and yelling, and making a strange terrible noise, sometimes gnashing their teeth, shivering and trembling, and with a thousand antic motions. In short these Rapti and Deo pleni were beside themselves, and actually mad.' After quoting this, Macknight subjoins, To this God alludes, *Isaiah* xliv. 25. "I am the Lord who frustrateth the tokens of the liars, and maketh diviners mad." It is true in these frantic fits of the heathen diviners, there was often much imposture; yet in some instances there seems to have been a real possession of the devil, as in the case of the damsel, mentioned *Acts* xvi. 16.

provoke the Lord to jealousy? Are we stronger 1 Cor. x.
 than he? All things are lawful for me, but all 23.
 things are not expedient: all things are lawful
 for me, but all things edify not. Let no man 24.
 seek his own, but every man another's *wealth*.
 Whatsoever is sold in the shambles, *that* eat, 25.
 asking no question for conscience sake: For the 26.
 earth is the Lord's, and the fulness thereof. If 27.
 any of them that believe not, bid you *to a feast*,
 and ye be disposed to go; whatsoever is set be-
 fore you, eat, asking no question for conscience
 sake. But if any man say unto you, This is of- 28.
 fered in sacrifice unto idols, eat not, for his sake
 that showed it, and for conscience sake: for the
 earth is the Lord's, and the fulness thereof:
 Conscience, I say, not thine own, but of the 29.
 other: for why is my liberty judged of another
man's conscience? For if I by grace be a par- 30.
 taker, why am I evil spoken of for that for
 which I give thanks? Whether therefore ye eat, 31.
 or drink, or whatsoever ye do, do all to the glory

1 Cor. x. 24. *Let no man seek his own, but every man another's wealth.*] In the last century [he means the 17th] wealth signified prosperity in general, as well as riches; but it is now confined to the latter sense. *Symonds*. He would also understand the first clause with limitation.

shambles.] As the Grecian priests had often more flesh of their sacrifices, than they and their families could consume, it was natural for them to take this method of disposing of it; and at the time of extraordinary sacrifices, it is probable the neighbouring markets might chiefly be supplied from their temples.

1 Cor. x. 25. *Sold in the* *Doddridge*.

- 1 Cor. x. of God. Give none offence, neither to the Jews,
 32. nor to the Gentiles, nor to the church of God.
 33. Even as I please all *men* in all *things*, not seeking mine own profit, but the *profit* of many, that they may be saved."

- xi. 1. "Be ye followers of me, even as I also *am* of
 2. Christ. Now I praise you, brethren, that ye remember me in all things, and keep the ordi-
 3. nances, as I delivered *them* to you. But I would have you know, that the head of every man is Christ; and the head of the woman *is* the man;
 4. and the head of Christ is God. Every man praying or prophesying, having *his* head co-

1 Cor. x. 33. *In all things,*] viz. which Christian liberty allows. *New-* come. is certain the Jewish priests wore a kind of turbant when ministering in the temple. But it seems the Corinthian

1 Cor. xi. 1. *Followers.*] That is *imitators*. Gr. *μιμηταί*. Locke would read this verse as belonging to the last chapter. Alterations of this kind often open the sense. The division into chapters is, comparatively, a modern thing. men wore a veil out of regard to the Pharisaical traditions, and in imitation of the custom prevailing in the synagogue, which therefore the apostle disapproved. The women seem to have worn their hair dishevelled, when praying by divine inspiration.

1 Cor. xi. 4. *Every man praying, &c. having his head covered dishonoureth his head.*] This made them resemble those pagan priestesses, who pretended to be actuated by their gods: the apostle therefore with great propriety discourages it. *Doddridge*. But see note on ver. 10. It was certainly the custom among the Greeks and Romans, as well as the Jews, to appear, in worshipping assemblies, with their heads covered; and it

vered, dishonoureth his head. But every woman ^{1 Cor. xi.}
 that prayeth or prophesieth with *her* head ^{5.}
 uncovered, dishonoureth her head: for that is
 even all one as if she were shaven. For if ^{6.}
 the woman be not covered, let her also be
 shorn: but if it be a shame for a woman to
 be shorn or shaven, let her be covered. For a ^{7.}
 man indeed ought not to cover *his* head, for-
 asmuch as he is the image and glory of God;
 but the woman is the glory of the man. For ^{8.}
 the man is not of the woman; but the woman
 of the man. Neither was the man created for ^{9.}
 the woman: but the woman for the man. For ^{10.}
 this cause ought the woman to have power on
her head, because of the angels. Nevertheless, ^{11.}
 neither is the man without the woman, neither
 the woman without the man, in the Lord. For ^{12.}

1 Cor. xi. 5. *With her head uncovered.*] Among the Jews, Greeks, and Romans, women were veiled when they appeared abroad. It was deemed a token of superiority in the men to be uncovered in public. *New-come.*

1 Cor. xi. 10. *Because of the angels.*] This passage has puzzled all the commentators. There is however an ingenious conjecture in Bowyer's Collection. As the veil, on the woman, was a token of the man's superio-

rity, or power, the word *power* is here by a strong metaphor, put for *veil*. The word *angel* is supposed to mean *spy*; and it is used in that sense in James ii. 25: that is, the Greek word, ἄγγελος, angelos. 1 Cor. xiv. 23. and Gal. ii. 4. are referred to, for the purpose of showing that the church was troubled with spies. These things being premised, the sense will accordingly be, *The woman ought to have the veil on her head, because of the spies.* I should have

- 1 Cor. xi. as the woman *is* of the man, even so *is* the man also by the woman; but all things of God.
13. Judge in yourselves: is it comely that a woman
14. pray unto God uncovered? Doth not even nature itself teach you, that if a man have long
15. hair, it is a shame unto him? But if a woman have long hair, it is a glory to her: for *her* hair
16. is given her for a covering. But if any man seem to be contentious, we have no such cus-
17. tom, neither the churches of God. Now in this that I declare *unto you*, I praise *you* not, that ye come together not for the better, but for the
18. worse. For first of all, when ye come together in the church, I hear that there be divisions
19. among you; and I partly believe it. For there must be also heresies among you, that they which are approved, may be made manifest
20. among you. When ye come together therefore into one place, *this* is not to eat the Lord's sup-
21. per. For in eating every one taketh before *other*, his own supper: and one is hungry, and
22. another is drunken. What, have ye not houses to eat and to drink in? or despise ye the church of God, and shame them that have not? What shall I say to you? shall I praise you in this? I
23. praise *you* not. For I have received of the Lord

mentioned that the simple meaning of *angelos* is messenger; which meaning is generally obvious in the common word *angel*.

1 Cor. xi. 13. *Judge—is it comely, &c.*] The Grecian women used to appear in their veils when they came into the public assemblies. *Doddridge.*

that which also I delivered unto you, That the ^{1 Cor. xi.} Lord Jesus, the *same* night in which he was betrayed, took bread: And when he had given 24. thanks, he brake *it*, and said, Take, eat; this is my body, which is broken for you: this do in remembrance of me. After the same manner 25. also *he took* the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink *it*, in remembrance of me. For as often as ye eat this bread, and 26. drink this cup, ye do show the Lord's death till he come. Wherefore, whosoever shall eat this 27. bread, and drink *this* cup of the Lord unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let 28. him eat of *that* bread, and drink of *that* cup. For 29. he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body. For this cause many *are* 30. weak and sickly among you, and many sleep. For if we would judge ourselves, we should not 31. be judged. But when we are judged, we are 32. chastened of the Lord, that we should not be condemned with the world. Wherefore, my 33. brethren, when ye come together to eat, tarry one for another. And if any man hunger, let 34. him eat at home; that ye come not together unto condemnation. And the rest will I set in order when I come."

"Now concerning spiritual *gifts*, brethren, I ^{xii. 1.} would not have you ignorant. Ye know that ye 2.

1 Cor. xi. 29. *Damnation.*] Rather *Judgment*. So Newcome, who refers to ver. 22.

1 Cor. xii. were Gentiles, carried away unto these dumb
 3. idols, even as ye were led. Wherefore I give
 you to understand, that no man speaking by the
 Spirit of God, calleth Jesus accursed: and *that*
 no man can say that Jesus is the Lord, but by
 4. the Holy Ghost. Now there are diversities of
 5. gifts, but the same Spirit. And there are differ-
 6. ences of administrations, but the same Lord. And
 there are diversities of operations, but it is the
 7. same God which worketh all in all. But the
 manifestation of the Spirit is given to every man
 8. to profit withal. For to one is given by the Spi-
 rit the word of wisdom; to another the word of
 9. knowledge by the same Spirit; To another faith
 by the same Spirit; to another the gifts of healing
 10. by the same Spirit; To another the working of
 miracles; to another prophecy; to another dis-
 cerning of spirits; to another *divers* kinds of
 tongues; to another the interpretation of

1 Cor. xii. 3. *Calleth Jesus* *inworkings*, so the original
accursed.] Which was the word *ἐνεργημάτων* literally sig-
 nifies. The meaning is, that
 language of the unbelieving the spiritual men, according
 Jews, because he was cruci- to the different gifts with
 fied. See Gal. iii. 13. *New-* which they were endowed,
come. had different impressions

1 Cor. xii. 6. *Diversities* *of operations.*] Macknight
 here forms a word, and trans- made upon their minds at the
 lates thus, *Diversities of in-* time they exercised these
workings: which, if a mem- gifts. So far Macknight. He
 ber of the Society of *Friends* seems to have more difficulty
 had done, he would have in adopting this word at ver.
 been accused of doing it to 10. where he turns what our
 support his opinion. Mac- bibles have *working of mi-*
 knight subjoins, to the word *racles*, thus, *inworkings of*
powers.

tongues : But all these worketh that one and the 1 Cor. xii
 self-same Spirit, dividing to every man severally 11.
 as he will. For as the body is one, and hath 12.
 many members, and all the members of that
 one body, being many, are one body ; so also is
 Christ. For by one Spirit are we all baptized 13.
 into one body, whether *we be* Jews or Gentiles,
 whether *we be* bond or free ; and have been all
 made to drink into one Spirit. For the body is 14.
 not one member, but many. If the foot shall 15.
 say, Because I am not the hand, I am not of the
 body ; is it therefore not of the body ? And if the 16.
 ear shall say, Because I am not the eye, I am not
 of the body ; is it therefore not of the body ? If the 17.
 whole body *were* an eye, where *were* the hear-
 ing ? If the whole *were* hearing, where *were* the
 smelling ? But now hath God set the members, 18.
 every one of them in the body, as it hath pleased
 him. And if they were all one member, where 19.
were the body ? But now *are they* many mem- 20.
 bers, yet but one body. And the eye cannot say 21.
 unto the hand, I have no need of thee : nor
 again, the head to the feet, I have no need of
 you. Nay, much more those members of the 22.
 body, which seem to be more feeble, are neces-
 sary : And those *members* of the body, which we 23.
 think to be less honourable, upon these we be-

1 Cor. xii. 11. *But all and the same Spirit worketh
 these worketh that one and all these : namely, the gifts
 the self-same Spirit.*] Better before mentioned.
 transposed thus : *But one*

1 Cor. xii. stow more abundant honour, and our uncomely
 24. *parts* have more abundant comeliness. For our
 comely *parts* have no need; but God hath tempered
 the body together, having given more
 abundant honour to that *part* which lacked:
 25. That there should be no schism in the body; but
that the members should have the same care one
 26. for another. And whether one member suffer,
 all the members suffer with it; or one member
 be honoured, all the members rejoice with it.
 27. Now ye are the body of Christ, and members in
 28. particular. And God hath set some in the
 church, first apostles, secondarily prophets,
 thirdly teachers, after that miracles, then gifts
 of healings, helps, governments, diversities of
 29. tongues. *Are* all apostles? *are* all prophets?
are all teachers? *are* all workers of miracles?
 30. Have all the gifts of healing? do all speak with
 31. tongues? do all interpret? But covet earnestly
 the best gifts: and yet show I unto you a more
 excellent way."

xiii. 1. "Though I speak with the tongues of men
 and of angels, and have not charity, I am be-

1 Cor. xiii. 1. *Charity.*] 1568. I believe Crutwell enu-
 It is the same word which is merates at least seven English
 translated *Love*, in other versions where it so stands.
 places; particularly in the This being a short chapter,
 beloved and loving apostle, I am inclined to transcribe it
 John. It stands *Love* in for the reader's perusal, with
 Tindal's version, and in the this simple and just alter-
 translations of 1549 and ation.

come *as* sounding brass, or a tinkling cymbal. 1 Cor. xiii.
 And though I have *the gift of* prophecy, and 2.
 understand all mysteries, and all knowledge ;

1. Though I speak with the tongues of men, and of angels, and have not love, I am become as sounding brass, or a tinkling cymbal. they shall fail ; whether there be tongues, they shall cease ; whether there be knowledge, it shall vanish away.

2. And though I have the gift of prophecy, and understand all mysteries, and all knowledge ; and though I have all faith, so that I could remove mountains, and have not love, I am nothing. 9. For we know in part, and we prophesy in part.

3. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not love, I profiteth me nothing. 10. But when that which is perfect is come, then that which is in part shall be done away.

4. Love suffereth long, and is kind ; love envieth not ; love vaunteth not itself ; is not puffed up. 11. When I was a child, I spake as a child, I understood as a child, I thought as a child ; but when I became a man, I put away childish things.

5. Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil. 12. For now we see through a glass darkly ; but then face to face : now I know in part ; but then shall I know, even as also I am known.

6. Rejoiceth not in iniquity, but rejoiceth in the truth. 13. And now abideth Faith, Hope, Love, these three : but the greatest of these is Love !

7. Beareth all things, believeth all things, hopeth all things, endureth all things. Ibid. *Cymbal.*] A cymbal consisted of two large, hollowed plates of brass, with broad brims, which were struck one against another. They made a great sound.

8. Love never faileth : but whether there be prophecies, *Locke.* I think *tinkling* not

1 Cor. xiii. and though I have all faith, so that I could remove mountains, and have not charity, I am
 3. nothing. And though I bestow all my goods to feed *the poor*, and though I give my body to be burned, and have not charity, it profiteth me
 4. nothing. Charity suffereth long, *and* is kind; charity envieth not; charity vaunteth not itself,
 5. is not puffed up, Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; Rejoiceth not in injury,
 6. but rejoiceth in the truth; Beareth all things, believeth all things, hopeth all things,
 7. endureth all things. Charity never faileth: but whether *there be* prophecies, they shall fail;
 8. whether *there be* tongues, they shall cease; whether *there be* knowledge, it shall vanish
 9. away. For we know in part, and we prophesy
 10. in part. But when that which is perfect is come, then that which is in part shall be done away.
 11. When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I
 12. became a man, I put away childish things. For now we see through a glass, darkly; but then face to face: now I know in part; but then shall
 13. I know even as also I am known. And now abideth faith, hope, charity, these three; but the greatest of these *is* charity."

a good word. I should prefer *clanging*, if there be such a word. before, which is, I think, a better word.

1 Cor. xiii. 10. *Done away.*

1 Cor. xiii. 8. *Vanish away.*] Still the same word in Greek, *καταγίω*, in fut. pass

“ Follow after charity, and desire spiritual *1 Cor. xiv.*
gifts, but rather that ye may prophesy. For he *1. 2.*
 that speaketh in an *unknown* tongue, speaketh
 not unto men but unto God: for no man under-
 standeth *him*; howbeit in the spirit he speaketh
 mysteries. But he that prophesieth, speaketh *3.*
 unto men *to* edification, and exhortation, and
 comfort. He that speaketh in an *unknown* *4.*
 tongue, edifieth himself; but he that prophe-
 sieth, edifieth the church. I would that ye all *5.*
 spake with tongues, but rather that ye prophe-
 sied: for greater *is* he that prophesieth, than he
 that speaketh with tongues, except he interpret,
 that the church may receive edifying. Now, *6.*
 brethren, if I come unto you, speaking with
 tongues, what shall I profit you, except I shall
 speak to you either by revelation, or by know-
 ledge, or by prophesying, or by doctrine? And *7.*
 even things without life, giving sound, whether

1 Cor. xiv. 1. Follow after
charity.] Rather *pursue Love.*
 The word *διώκετε* properly
 signifies to pursue with an
 eagerness, like that with
 which hunters follow their
 game. And it may be in-
 tended to intimate how hard
 it is to obtain, and preserve,
 such a truly benevolent spi-
 rit, in the main series of life;
 considering, on the one hand,
 how many provocations we
 are like to meet with; and,

on the other, the force of
 self-love, which will, in so
 many instances, be ready to
 break in upon it. *Doddridge.*

1 Cor. xiv. 7. Things
without life giving sound.] Pipes certainly were made
 use of, on joyous occasions,
 as well as those that were
 melancholy: as is evident
 from the use of the kindred
 verb, *Matth. xi. 17.* “ We
 have *pipéd* to you, and ye
 have not danced; we have

- 1Cor.xiv. pipe or harp, except they give a distinction in the sounds, how shall it be known what is piped
8. or harped? For if the trumpet give an uncertain sound, who shall prepare himself to the battle?
 9. So likewise ye, except ye utter by the tongue words easy to be understood, how shall it be known what is spoken? for ye shall speak into

mourned to you, and ye have not lamented:" where we see the contrary uses, to which these pipes of antiquity were put, is [are] pointed out. We piped to you such airs as are piped to those that dance; but ye would not dance. We then tried you with those tunes that are used in times of lamentation; but you would not act the part of mourners. The words of St. Paul will appear with the greatest energy, if we consider them as signifying, that for want of a due distinction of sounds, those by whom a procession, according to the usages of the East, should pass, might be at a loss to know, whether they should join them with expressions of gratulation or words of lamentation. Irwin has given an instance of such a joining, in the latter case, p. 245. where, speaking of

the singing in a funeral procession that went by the house, he says, There was an Arabian merchant on a visit to us, when the funeral went by; and though in company with strangers, he was not ashamed to run to the window, and to join audibly in the devotions of the train. If a pipe was designed to regulate the expressions that were to be made use of, if it gave an uncertain sound, how should a by-stander know how to behave himself? "Even things without life giving sound, whether pipe or harp, except they give a distinction in the sounds, how shall it be known what is piped or harped?" How shall a man know what the music is designed to produce, congratulation, or condolence? *Harmer*. Vol. 3. 397. note.

the air. There are, it may be, so many kinds of 1 Cor. xiv.
 voices in the world, and none of them *is* without 10.
 signification. Therefore if I know not the mean- 11.
 ing of the voice, I shall be unto him that speak-
 eth a barbarian, and he that speaketh *shall be* a
 barbarian unto me. Even so ye, forasmuch as 12.
 ye are zealous of spiritual *gifts*, seek that ye may
 excel to the edifying of the church. Wherefore, 13.
 let him that speaketh in an *unknown* tongue,
 pray that he may interpret. For if I pray in an 14.
unknown tongue, my spirit prayeth, but my un-
 derstanding is unfruitful. What is it then? I 15.
 will pray with the spirit, and I will pray with the
 understanding also : I will sing with the spirit,
 and I will sing with the understanding also. Else, 16.
 when thou shalt bless with the spirit, how shall
 he that occupieth the room of the unlearned,
 say Amen at thy giving of thanks, seeing he un-

1 Cor. xiv. 10. *So many kinds of voices.*] This is not very clear in our version ; and in the original, has occasioned some difficulty. Beza's notion of it seems this. There are many languages in the world, and none of them without its peculiar idiom. This appears to suit the context.

1 Cor. xiv. 11. *Barbarian.*] The Greeks called all those barbarians who did not speak their language. In

process of time, however, the Romans, having subdued the Greeks, delivered themselves by the force of arms, from that opprobrious appellation ; and joined the Greeks, in calling all barbarians who did not speak either the Greek, or the Latin language. Afterwards, Barbarian signified any one, who spake a language which another did not understand, *Macknight*.

- 1 Cor. xiv. derstandeth not what thou sayest? For thou verily
 17. givest thanks well, but the other is not edified.
 18. I thank my God, I speak with tongues more than
 19. ye all: Yet in the church I had rather speak
 five words with my understanding, that *by my*
voice I might teach others also, than ten thou-
 20. sand words in an *unknown* tongue. Brethren,
 be not children in understanding: howbeit, in
 malice be ye children, but in understanding be
 21. men. In the law it is written, With *men of* other
 tongues, and other lips, will I speak unto this
 people: and yet for all that will they not hear
 22. me, saith the Lord. Wherefore tongues are for
 a sign, not to them that believe, but to them
 that believe not: but prophesying *serveth* not
 for them that believe not, but for them which
 23. believe. If therefore the whole church be come
 together into one place, and all speak with
 tongues, and there come in *those that are* un-
 learned, or unbelievers, will they not say that
 24. ye are mad? But if all prophesy, and there come
 in one that believeth not, or *one* unlearned, he is
 25. convinced of all, he is judged of all: And thus

1 Cor. xiv. 21. *The law.*] The Law, the Prophets, and
 The books of sacred scrip- the Psalms, as Luke xxiv.
 ture, delivered to the Jews 44; sometimes, The Law and
 by divine inspiration, under the Prophets, as Acts xxiv.
 the law, before the time of 14. and sometimes they are
 the gospel, which we now all comprehended under this
 call the Old Testament, are, one name, The Law, as here:
 in the writings of the New for the passage cited is in
 Testament, called, sometimes Isaiah xxviii. 11. *Locke.*

are the secrets of his heart made manifest; and 1 Cor. xiv.
 so, falling down on *his* face, he will worship God,
 and report that God is in you of a truth. How 26.
 is it then, brethren? when ye come together,
 every one of you hath a psalm, hath a doctrine,
 hath a tongue, hath a revelation, hath an inter-
 pretation. Let all things be done unto edifying.
 If any man speak in an *unknown* tongue, *let it be* 27.
 by two, or at the most *by* three, and *that* by
 course; and let one interpret. But if there be 28.
 no interpreter, let him keep silence in the
 church; and let him speak to himself, and to
 God. Let the prophets speak two or three, and 29.
 let the other judge. If *any thing* be revealed to 30.
 another that sitteth by, let the first hold his
 peace. For ye may all prophesy, one by one, 31.
 that all may learn, and all may be comforted.
 And the spirits of the prophets are subject to the 32.
 prophets. For God is not *the author* of confu- 33.

1 Cor. xiv. 26. *A Psalm.*] Harmer supposes the psalm mentioned in this verse, to have been an extemporaneous devotional song: so also the psalms and hymns, and spiritual songs mentioned, Col. iii. 16.

1 Cor. xiv. 30. *Let the first hold his peace.*] I understand it thus, according to the meaning of the Greek word, and our common English, that, of two so preach-

ing as they did in the primitive church, by inspiration, when a revelation was divinely and gradually opened to one who was silent, it would be gradually withdrawing from him that was speaking; of which he might be sensible, as well as the other who was to speak after him; and therefore should be careful that he might not exceed his part, and hinder another. *Purver.*

1 Cor. xiv. sion, but of peace, as in all churches of the
 34. saints. Let your women keep silence in the
 churches: for it is not permitted unto them to
 speak: but *they are commanded* to be under
 35. obedience, as also saith the law. And if they
 will learn any thing, let them ask their husbands
 at home: for it is a shame for women to speak
 36. in the church. What? came the word of God out
 37. from you? or came it unto you only? If any
 man think himself to be a prophet, or spiritual,
 let him acknowledge that the things that I write
 unto you, are the commandments of the Lord.
 38. But if any man be ignorant, let him be ignorant.
 39. Wherefore, 'brethren, covet to prophesy, and
 40. forbid not to speak with tongues. Let all things
 be done decently and in order."

xv. 1. "Moreover, brethren, I declare unto you the
 gospel which I preached unto you, which also ye
 2. have received, and wherein ye stand; By which
 also ye are saved, if ye keep in memory what I
 preached unto you, unless ye have believed in
 3. vain. For I delivered unto you first of all, that

1 Cor. xiv. 34, 35. *Let your women keep silence, &c.*]

I apply this prohibition of speaking, only to reasoning, and purely voluntary discourse; but suppose a liberty left women to speak, when they had an immediate impulse and revelation from the Spirit of God. In the

synagogues, it was usual for any man that had a mind, to demand of the teacher a farther explanation of what he had said; but this was not permitted to the women. *Locke*: whose reasons at large may be seen in a very long note on chap. xi. 1.

which I also received, how that Christ died for 1 Cor. xv.
 our sins according to the scriptures; And that 4.
 he was buried, and that he rose again the third
 day according to the scriptures: And that he 5.
 was seen of Cephas, then of the twelve: After 6.
 that, he was seen of above five hundred breth-
 ren at once; of whom the greater part remain
 unto this present, but some are fallen asleep.
 After that he was seen of James; then of all the 7.
 apostles. And last of all he was seen of me also, 8.
 as of one born out of due time. For I am the 9
 least of the apostles, that am not meet to be
 called an apostle, because I persecuted the
 church of God. But by the grace of God I am 10.
 what I am: and his grace which *was bestowed*
 upon me, was not in vain; but I laboured more
 abundantly than they all: yet not I, but the
 grace of God which was with me. Therefore 11.
 whether *it were* I or they, so we preach, and so
 ye believed. Now if Christ be preached that he 12.
 rose from the dead, how say some among you,

1 Cor. xv. 5. *Of Cephas,*] in Galilee. Matt. xxviii.
 or *Peter*. See Luke xxiv. 16, 17.

34. 1 Cor. xv. 7. *James.*]

Ibid. *The Twelve.*] The This is not elsewhere record-
 greater customary number is ed.

put for a part. So John xx. Ibid. *All the Apostles.*]

24. The appearance refer- John xx. 26.

red to is related, Mark xvi. 1 Cor. xv. 8. *Of me also.*]

14. John xx. 19. Acts ix. 5. The six fore-

1 Cor. xv. 6. *Above five* going notes are all from
hundred.] On a mountain *Newcome*,

- 1 Cor. xv. that there is no resurrection of the dead? But
13. if there be no resurrection of the dead, then is
 14. Christ not risen: And if Christ be not risen, then *is* our preaching vain, and your faith *is* also
 15. vain. Yea, and we are found false witnesses of God; because we have testified of God, that he raised up Christ: whom he raised not up, if so
 16. be that the dead rise not. For if the dead rise
 17. not, then is not Christ raised: And if Christ be not raised, your faith *is* vain; ye are yet in your
 18. sins. Then they also which are fallen asleep in
 19. Christ, are perished. If in this life only we have hope in Christ, we are of all men most miserable.
 20. But now is Christ risen from the dead, *and* be-
 21. come the first fruits of them that slept. For since by man *came* death, by man *came* also the
 22. resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive.
 23. But every man in his own order: Christ the first-fruits; afterward they that are Christ's, at
 24. his coming. Then *cometh* the end, when he shall have delivered up the kingdom to God, even the

1 Cor. xv. 20. *But now is Christ risen, &c.*] The English reader will do well to place a strong emphasis on the word *is*: it will show the force and beauty of this triumphant assertion, after the recital of the consequences of the contrary supposition. It may be said this

auxiliary is not to be found in the original. But does not the swell of the attic preterite, ἐγήγερται, afford a similar emphasis? Besides, our language is often singularly adapted to emphatic speech.

1 Cor. xv. 22. *As in Adam all die.*] See Rom. v. 15 to 19.

Father; when he shall have put down all rule, 1 Cor. xv. 25.
 and all authority, and power. For he must reign, 25.
 till he hath put all enemies under his feet. The 26.
 last enemy *that* shall be destroyed *is* death. For 27.
 he hath put all things under his feet. But when
 he saith, all things are put under *him*, *it is* mani-
 fest that he is excepted, which did put all things
 under him. And when all things shall be sub- 28.
 dued unto him, then shall the Son also himself
 be subject unto him that put all things under
 him, that God may be all in all. Else what shall 29.
 they do which are baptized for the dead, if the
 dead rise not at all? why are they then baptized
 for the dead? And why stand we in jeopardy 30.
 every hour? I protest by your rejoicing which 31.
 I have in Christ Jesus our Lord, I die daily. If 32.
 after the manner of men I have fought with
 beasts at Ephesus, what advantageth it me, if
 the dead rise not? let us eat and drink; for
 to-morrow we die. Be not deceived: Evil com- 33.

1 Cor. xv. 32. *Fought* suffered several things not
with beasts.] That St. Paul recorded in the Acts. Nice-
 thus fought with beasts in- phorus was comparatively a
 deed, and that they would late writer, having lived in
 not touch him, they, saith the 14th century. Theo-
 Nicephorus, who writ the doret flourished in the fifth.
 life of this apostle do affirm. 1 Cor. xv. 33. *Evil com-*
 Theodoret seems plainly to *munications corrupt good*
 hint the same thing. *Whitby.* *manners.*] This is commonly

It is a matter that cannot said to have been an iambic
 be settled. It is certain from line from Menander, a
 2 Cor. xi. 24, 25. that Paul Greek poet, viz.

1 Cor. xv. munications corrupt good manners. Awake to
 34. righteousness, and sin not; for some have not
 the knowledge of God: I speak *this* to your
 35. shame. But some *man* will say, How are the
 dead raised up? and with what body do they
 36. come? *Thou* fool, that which thou sowest is not
 37. quickened, except it die: And that which thou
 sowest, thou sowest not that body that shall be,
 but bare grain, it may chance of wheat, or of
 38. some other *grain*: But God giveth it a body as
 it hath pleased him, and to every seed his own
 39. body. All flesh is not the same flesh: but *there*
 is one *kind* of flesh of men, another flesh of
 beasts, another of fishes, *and* another of birds.
 40. *There are* also celestial bodies, and bodies terres-
 trial: but the glory of the celestial is one, and
 41. the *glory* of the terrestrial is another. *There is*
 one glory of the sun, and another glory of the
 moon, and another glory of the stars: for *one*
 42. star differeth from *another* star in glory. So also

Φθείρεσιν ἑθὴ χρεῖται ὁμιλίαι
 κακαί.

eously vigilant. Ἐκνήψατε δι-
 καίως.

It is an obvious thought,
 which might occur without
 the help of a heathen poet;
 and of one not very likely to
 form a part of the studies of
 a Jewish youth. However,
 books of most kinds prob-
 ably abounded in Tarsus.

Ibid. Another Commen-
 tator says the word, ἐκνήψατε,
 translated simply, *awake*,
 imports, to awake from a fit
 of intoxication: as if the
 apostle had said, *In right-*
eousness arouse yourselves
from the intoxication of your

1 Cor. xv. 34. *Awake to*
righteousness.] Gr. *Be right-*

sins; or Arouse as it becomes
you. Ut æquum est, says
 Castellio.

is the resurrection of the dead. It is sown in 1 Cor. xv.
 corruption; it is raised in incorruption: It is ^{43.}
 sown in dishonour; it is raised in glory: it is
 sown in weakness; it is raised in power: It is ^{44.}
 sown a natural body; it is raised a spiritual
 body. There is a natural body, and there is a
 spiritual body. And so it is written, The first ^{45.}
 man Adam was made a living soul; the last
 Adam *was made* a quickening spirit. Howbeit, ^{46.}
 that *was* not first which is spiritual, but that
 which is natural; and afterward that which is
 spiritual. The first man *is* of the earth, earthy: ^{47.}
 the second man *is* the Lord from heaven. As ^{48.}
is the earthy, such *are* they also that are earthy:
 and as *is* the heavenly, such *are* they also that
 are heavenly. And as we have borne the image ^{49.}
 of the earthy, we shall also bear the image of the
 heavenly. Now this I say, brethren, that flesh ^{50.}
 and blood cannot inherit the kingdom of God;
 neither doth corruption inherit incorruption.
 Behold, I show you a mystery; We shall not all ^{51.}
 sleep, but we shall all be changed In a moment, ^{52.}
 in the twinkling of an eye, at the last trump:

1 Cor. xv. 45. *A living soul—a quickening Spirit.]* *a living soul; the last Adam, a life-giving Spirit.* The Greek goes rather further still, for ζωοποιεῖν is *life-causing* or *life-making*. Newcome, I find, has it as above, or nearly; but for *soul*, he puts *animal*.
 The beautiful antithesis, ap-
 position, or whatever it may
 be called, between the words
 in the original, ζῶσαν and
 ζωοποιεῖν, might have been pre-
 served in English thus. *The*
first man, Adam, was made

1 Cor. xv. for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.
 53. For this corruptible must put on incorruption,
 54. and this mortal *must* put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in
 55. victory. O death, where *is* thy sting? O grave, where *is* thy victory? The sting of death *is* sin;
 56. and the strength of sin *is* the law. But thanks *be* to God, which giveth us the victory through our
 57. Lord Jesus Christ. Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.”

xvi. 1. “ Now concerning the collection for the saints, as I have given order to the churches of
 2. Galatia, even so do ye. Upon the first *day* of the week let every one of you lay by him in store, as *God* hath prospered him, that there be no gatherings when I come. And when I come, whomsoever ye shall approve by *your* letters, them

1 Cor. xvi. 2. *Lay by him in store.*] Locke understands this to be a direction to bring, every first day of the week, into the common store, or church-treasury, what each member might be able to spare from his week's income.—For, he says, if each

only laid it by him at home, there would need a collection when Paul came: the very thing, his direction was intended to prevent. The Gr. is only *ἑκαστος* which we can exactly imitate by forming a word: *treasurize*.

will I send to bring your liberality unto Jerusa- 1 Cor.xvi.
 lem. And if it be meet that I go also, they shall 4.
 go with me. Now I will come unto you, when 5.
 I shall pass through Macedonia: for I do pass
 through Macedonia. And it may be that I will 6.
 abide, yea, and winter with you, that ye may
 bring me on my journey whithersoever I go.
 For I will not see you now by the way; but I 7.
 trust to tarry a while with you, if the Lord per-
 mit. But I will tarry at Ephesus until Pentecost. 8.
 For a great door and effectual is opened unto me, 9.
 and *there are* many adversaries. Now if Timo- 10.
 theus come, see that he may be with you without
 fear: for he worketh the work of the Lord, as I
 also *do*. Let no man therefore despise him: but 11.
 conduct him forth in peace, that he may come
 unto me: for I look for him with the brethren.
 As touching *our* brother Apollos, I greatly de- 12.
 sired him to come unto you with the brethren:
 but his will was not at all to come at this time;
 but he will come when he shall have convenient

1 Cor. xvi. 5. *I do pass* ans, written a few months
through Macedonia.] As he after this, that he was either
 did; related Acts xx. 1, 2. in Macedonia or on his way
I am just upon my jour- thither. Compare 2 Cor. i.
ney into Macedonia. Thus 16. from whence it appears
 I think we may justly render that he had [or had had] a
 Μακεδονίαν γὰρ διέγχομαι. Ma- secret purpose of seeing Co-
 cedonia was not the direct rinth in his way to, as well
 way from Ephesus to Co- as from, Macedonia. *Dod-*
 rinth. It seems by his se- *bridge.*
 cond epistle to the Corinthi-

- 1 Cor. xvi. time. Watch ye, stand fast in the faith, quit you
 13. 14. like men, be strong. Let all your things be done
 15. with charity. I beseech you, brethren, (ye know the house of Stephanas, that it is the first-fruits of Achaia, and *that* they have addicted
 16. themselves to the ministry of the saints), That ye submit yourselves unto such, and to every
 17. one that helpeth with *us*, and laboureth. I am glad of the coming of Stephanas and Fortunatus and Achaicus: for that which was lacking on
 18. your part they have supplied. For they have refreshed my spirit and yours; therefore ac-
 19. knowledge ye them that are such. The churches of Asia salute you. Aquila and Priscilla salute

1 Cor. xvi. 14. *With charity.*] Rather, *in love*, as in chap. xiii.

1 Cor. xvi. 15. *House of Stephanas.*] See note on Rom. xvi. 5.

1 Cor. xvi. 17. *Fortunatus.*] This worthy man survived St. Paul a considerable time; for it appears from the epistle of Clement to the Corinthians, that he was the messenger from the church of Corinth to that of Rome, by whom Clement sent back that invaluable epistle. *Doddridge.*

Ancient authors make no scruple of affirming that Clement is the same whom Paul

mentions, Phil. iv. 3. as a fellow-labourer. At the time of writing his epistle he was bishop of Rome. The main design of it is to allay some dissensions in the church of Corinth, about their spiritual guides and governors. *Lardner* (Cred. part 2. vol. 1. p. 49): who supposes it was written in the year 96, about the end of the persecution under the emperor Domitian. This epistle is extant.

1 Cor. xvi. 19. *Aquila and Priscilla.*] These worthy persons lived at Corinth all the time the apostle was there. And when he departed they accompanied him to Ephesus,

you much in the Lord, with the church that is ^{1 Cor. xvi.}
 in their house. All the brethren greet you. 20.
 Greet ye one another with an holy kiss. The 21.
 salutation of *me* Paul with mine own hand. If 22.
 any man love not the Lord Jesus Christ, let him
 be Anathema Maran-atha. The grace of our 23.

Acts xviii. 18. where they remained, after he left Ephesus to go to Jerusalem. For when he returned to Ephesus, he found them there; as is plain from their salutations sent to the Corinthians in this letter, which was written from Ephesus. But they seem to have left Ephesus, about the time that the apostle departed to go into Macedonia; for in the letter which he wrote to the Romans from Corinth, they are saluted as then residing at Rome. *Macknight.*

Ibid. The churches of Asia.] Paley restrains this to Lydian Asia, of which Ephesus was the capital.

1 Cor. xvi. 22. *Anathema. Maran atha.]* The first of these words is generally understood to mean *accursed*: and so it is translated, Rom. ix. 3. 1 Cor. xii. 3. and Gal. i. 8, 9. It is derived from a Greek word meaning, among other things, *to separate*. It

should seem that a full stop should be placed after *Anathema*; as *Maran atha* is a Syriac word, or rather words, implying, *The Lord cometh*. The passage stands thus in Newcome. *Let him be accursed. Our Lord cometh.*

When the Jews, says Doddridge, lost the power of life and death, they used, nevertheless, to pronounce an *Anathema*, on persons who, according to the Mosaic law, should have been executed: and such a person became an *anathema*, or *cherem*, or *accursed*; for the expressions are equivalent. They had a full persuasion that the curse would not be in vain; and indeed it appears that they expected that some judgment correspondent to that which the law pronounced, would befall the offender. For instance, that a man to be stoned, would be killed by the falling of a stone, or other

1 Cor. xvi. Lord Jesus Christ *be* with you. My love *be* with
 24. you all in Christ Jesus. Amen."

WHILE the apostle remained at Ephesus, the progress of Christianity was the innocent means
 Acts xix. of exciting a commotion: for "there arose no
 23. small stir about that way. For a certain *man*
 24. named Demetrius, a silversmith, which made

heavy body, upon him; a man to be strangled, would be choked; or one whom the law sentenced to the flames, would be burnt in his house; and the like. Now, to express their faith that God would, one way or another, and probably in some remarkable manner, interpose, to add that efficacy to his own sentence, which they could not give it; it is very probable they might use the words *Maran atha*, that is, in Syriac, The Lord cometh: or, he will surely and quickly come to put this sentence in execution, and to show that the person on whom it falls is indeed *anathema*, accursed. In beautiful allusion to this, when the apostle was speaking of a secret alienation from Christ, maintained under the form of Christianity (which might perhaps be the case with many among the Corinthians); as this was not a crime capable of being convicted and censured in the Christian church; he reminds them that the Lord Jesus will come at length, and find it out, and punish it in a proper manner. This weighty sentence, the apostle chose to write with his own hand, and insert between his general salutation, and his benediction; that it might be the more attentively regarded. *Doddridge.*

Acts xix. 24. *Silver shrines.*] The heathen carried about in great pomp the images of their false gods. This they did in a consecrated chariot. But besides this, there was a less frame wherein an image was placed; a box or shrine, called by

silver shrines for Diana, brought no small gain Acts xix.
unto the craftsmen; Whom he called together, 25.
with the workmen of like occupation, and said,
Sirs, ye know that by this craft we have our
wealth. Moreover ye see and hear, that not 26.
alone at Ephesus, but almost throughout all
Asia, this Paul hath persuaded and turned away
much people, saying that they be no gods which
are made with hands: So that not only this our 27.
craft is in danger to be set at nought; but also
that the temple of the great goddess Diana should
be despised, and her magnificence should be de-
stroyed, whom all Asia and the world worship-
peth. And when they heard *these sayings*, they 28.
were full of wrath, and cried out, saying, Great *is*
Diana of the Ephesians. And the whole city was 29.
filled with confusion: and having caught Gaius
and Aristarchus, men of Macedonia, Paul's com-
panions in travel, they rushed with one accord
into the theatre. And when Paul would have 30.
entered in unto the people, the disciples suffer-
ed him not. And certain of the chief of Asia, 31.

the Romans *ferculum*, not worship, which afterwards
unlike the Greeks' *naos*, a went by the name of Diana.
little chapel in form of a *Hammond*, in part.

Acts xix. 26. *Asia*.] The
province. See note on ch.
xvi. 6.

Acts xix. 31. *Chief of*
Asia.] Gr. Ἀσιαρχαί. These
were the officers who pre-
sided at the games; and

Acts xix. which where his friends, sent unto him, desiring *him* that he would not adventure himself
 32. into the theatre. Some therefore cried one thing, and some another: for the assembly was confused; and the more part knew not where-
 33. fore they were come together. And they drew Alexander out of the multitude, the Jews putting him forward. And Alexander beckoned with the hand, and would have made his defence unto
 34. the people. But when they knew that he was a Jew, all with one voice about the space of two hours cried out, Great is Diana of the Ephesians.
 35. And when the town-clerk had appeased the people, he said, Ye men of Ephesus, what man is there that knoweth not how that the city of the Ephesians is a worshipper of the great goddess Diana, and of the *image* which fell down from
 36. Jupiter? Seeing then that these things cannot be spoken against, ye ought to be quiet, and to
 37. do nothing rashly. For ye have brought hither these men which are neither robbers of churches,

were denominated from the provinces, as Asiarch, Syriarch, Bithyniarch, &c. It is related in the martyrdom of Polycarp, that the Asiarch refused to let out a lion upon him, because the games were over. This shows that the Asiarchs managed matters relating to the fighting with beasts. In this case they are represented as being kind to

Paul, in desiring him to keep out of the theatre. *Whitby.*

Acts xix. 35. *Town-clerk.*] Greek *γραμματεὺς*. Authors seem at a loss to tell what officer this was. Macknight calls him the Proconsul's secretary.

Acts xix. 37. *Robbers of churches.*] It seems quaint in our translators, thus to call heathen temples. *Sa-*

nor yet blasphemers of your goddess. Where-Acts xix.
fore if Demetrius, and the craftsmen which are 38.
with him, have a matter against any man, the
law is open, and there are deputies: let them
implead one another. But if ye inquire any 39.
thing concerning other matters, it shall be deter-
mined in a lawful assembly. For we are in 40.
danger to be called in question for this day's
uproar, there being no cause whereby we may
give an account of this concourse. And when 41.
he had thus spoken, he dismissed the assembly."

"And after the uproar was ceased, Paul called xx. 1.
unto *him* the disciples, and embraced *them*, and
departed for to go into Macedonia."

It seems not improbable that the next epistle
of our apostle was that to his beloved Timothy.
His care for the youth of Timothy (iv. 12.) im-
ports it to have been an early one: which is
also evident from the charge, of which he re-
minds him (ch. iii.), to appoint bishops and

crilegious persons, or *Rob-* favourable expressions about
bers of temples, would cor- Paul and his companions.
respond to the Gr. *ιεροσύλας*. *Newcome*.

The term *church* for a build- Acts xix. 38. *The law*
ing, was not invented in *is open.*] This is not a literal
Paul's time. version. — Whitby prefers

Ibid. Blasphemers of your *Court-days are kept*, which
goddess.] What their testi- is more so. Ἀγορεύσεις ἀγωνίαι.
mony against idols was, may *Ibid. Deputies,*] or *Pro-*
be inferred from ver. 26. *consuls.*

See also chap. xvii. 29. The Acts xix. 39. *Determin-*
Scribe (called in our Trans. *ed.*] *Explained. Purver,*
Town-clerk) desiring to ap- Gr. Ἐπιλυθῆναι.
pease the disturbance, used

deacons, or overseers and ministers, at Ephesus: for such officers (as they may be called) seem to have been already appointed, when Paul called at Miletus in his way to Jerusalem (Acts xx. 17.)

Timothy, we have seen, had been sent from Ephesus into Macedonia about the time of the Ephesian disturbance; and had probably returned before the apostle took his own departure from that city, to go into Macedonia. On this occasion he most probably left Timothy behind, and in Macedonia, wrote this epistle, to remind him of his office and charge.

The FIRST EPISTLE of PAUL, the Apostle, to TIMOTHY.

- 1Tim.i.1. “PAUL, an apostle of Jesus Christ by the commandment of God our Saviour, and Lord
2. Jesus Christ, *which is* our hope; Unto Timothy, *my* own son in the faith: Grace, mercy, *and* peace, from God our Father and Jesus Christ our
 3. Lord. As I besought thee to abide still at Ephesus, when I went into Macedonia, that thou mightest charge some that they teach no other
 4. doctrine, Neither give heed to fables and endless genealogies, which minister questions, rather than godly edifying which is in faith; *so do.*
 5. Now the end of the commandment is charity, out

1 Tim. i. 5. *The end of* Here also for *charity* read
the commandment is charity.] *love.*

of a pure heart, and of a good conscience, and 1 Tim. 1.
of faith unfeigned. From which some having 6.
swerved have turned aside unto vain jangling;
Desiring to be teachers of the law; understand- 7.
ing neither what they say, nor whereof they
affirm. But we know that the law is good, if a 8.
man use it lawfully; Knowing this, that the law 9.
is not made for a righteous man, but for the law-
less and disobedient, for the ungodly and for
sinners, for unholy and profane, for murderers
of fathers and murderers of mothers, for man-
slayers, For whoremongers, for them that defile 10.
themselves with mankind, for men-stealers, for
liars, for perjured persons, and if there be any
other thing that is contrary to sound doctrine;
According to the glorious gospel of the blessed 11.
God, which was committed to my trust. And 12.
I thank Christ Jesus our Lord, who hath
enabled me, for that he counted me faithful,
putting me into the ministry; Who was before 13.
a blasphemer, and a persecutor, and injurious:
but I obtained mercy, because I did it ignorantly
in unbelief. And the grace of our Lord was 14.
exceeding abundant with faith and love which
is in Christ Jesus. This is a faithful saying, and 15.
worthy of all acceptation, that Christ Jesus came

1 Tim. i. 10. *Men-stealers,*] to the glorious gospel.] This
or *Enslavers,* Ἀνδραποδισταῖς. seems to be connected with
See their company in the same ver. 8. the two intermediate
verse. verses, 9 and 10, being pa-
1 Tim. i. 11. *According* renthetical.

Tim. i. into the world to save sinners; of whom I am
 16. chief. Howbeit for this cause I obtained mercy,
 that in me first Jesus Christ might show forth
 all long-suffering, for a pattern to them which
 should hereafter believe on him to life everlast-
 17. ing. Now unto the King eternal, immortal, in-
 visible, the only wise God, be honour and glory
 18. for ever and ever. Amen. This charge I com-
 mit unto thee, son Timothy, according to the
 prophecies which went before on thee, that thou
 19. by them mightest war a good warfare; Holding
 faith, and a good conscience; which some hav-
 ing put away, concerning faith have made ship-
 20. wreck: Of whom is Hymeneus and Alexander;
 whom I have delivered unto Satan, that they
 may learn not to blaspheme."

ii. 1. "I exhort therefore, that first of all, suppli-
 cations, prayers, intercessions, *and* giving of
 2. thanks, be made for all men; For kings, and *for*
 all that are in authority; that we may lead a
 quiet and peaceable life in all godliness and
 3. honesty. For this *is* good and acceptable in the
 4. sight of God our Saviour; Who will have all
 men to be saved, and to come unto the know-
 5. ledge of the truth. For *there is* one God, and
 6. one mediator between God and men, the man
 Christ Jesus; Who gave himself a ransom for
 7. all, to be testified in due time. Whereunto I
 am ordained a preacher, and an apostle, (I speak
 the truth in Christ, *and* lie not,) a teacher of

the Gentiles in faith and verity. I will there-^{1 Tim.}
fore that men pray every where, lifting up^{8.}
holy hands without wrath and doubting. In like^{9.}
manner also, that women adorn themselves in
modest apparel, with shame-facedness and sobri-
ety; not with brodered hair, or gold, or pearls,
or costly array; But (which becometh women^{10.}
professing godliness) with good works. Let the^{11.}
woman learn in silence with all subjection. But^{12.}
I suffer not a woman to teach, nor to usurp
authority over the man, but to be in silence.
For Adam was first formed, then Eve. And Adam^{13. 14.}
was not deceived, but the woman being deceived
was in the transgression. Notwithstanding she^{15.}
shall be saved in child-bearing, if they continue
in faith, and charity, and holiness with sobriety."

"This *is* a true saying, If a man desire the^{iii. 1.}
office of a bishop, he desireth a good work. A^{2.}
bishop then must be blameless, the husband of
one wife, vigilant, sober, of good behaviour,
given to hospitality, apt to teach: Not given to^{3.}
wine, no striker, not greedy of filthy lucre; but
patient, not a brawler, not covetous; One that^{4.}
ruleth well his own house, having his children in
subjection with all gravity; (For if a man know^{5.}
not how to rule his own house, how shall he
take care of the church of God?) Not a novice,^{6.}
lest being lifted up with pride he fall into the

1 Tim. ii. 9. Esthius yet stronger force, against
very justly observes, that foppery in men.
this discourse concludes, with

- 1 Tim. iii. condemnation of the devil. Moreover he must
 7. have a good report of them which are without ;
 lest he fall into reproach and the snare of the
 8. devil. Likewise *must* the deacons *be* grave, not
 double-tongued, not given to much wine, not
 9. greedy of filthy lucre ; Holding the mystery of
 10. the faith in a pure conscience. And let these
 also first be proved ; then let them use the office
 11. of a deacon, being *found* blameless. Even so
must their wives be grave, not slanderers, sober,
 12. faithful in all things. Let the deacons be the
 husbands of one wife, ruling their children and
 13. their own houses well. For they that have used
 the office of a deacon well, purchase to them-
 selves a good degree, and great boldness in the
 14. faith which is in Christ Jesus. These things
 write I unto thee, hoping to come unto thee
 15. shortly : But if I tarry long, that thou mayest
 know how thou oughtest to behave thyself in the
 house of God, which is the church of the living
 16. God, the pillar and ground of the truth. And

1 Tim. iii. 6, 7. *Devil.*] may mean the unbelieving
 I think that the word, *διά-* Jew or Gentile.
κόλος, in these places should 1 Tim. iii. 11. *Faithful in*
 be translated *Accuser* only. *all things.*] Newcome under-
 See Tit. ii. 3. where the same stands this to refer to the
 word occurs, speaking of women who were deacon-
 the aged women, that they esses, and to relate particu-
 should be no *διάκόλοι*, which, larly to their dispensing the
 there, our translators render, public contributions among
False accusers. In verse 11. their own sex : to which, by
 of this Chap. they render it the custom of the Greeks,
slanderers. The *accuser*, here, men had not access.

without controversy, great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.” 1 Tim. iii.

“ Now the Spirit speaketh expressly, that in the latter time some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; Speaking lies in hypocrisy; having their conscience seared with a hot iron; Forbidding to marry, *and commanding* to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth. For every creature of God is good, and nothing to be refused, if it be received with thanksgiving: For it is sanctified by the word of God and prayer. If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ, nourished up in the words of faith and of good doctrine, whereunto thou hast attained. But

1 Tim. iv. 1. *Doctrines of devils.*] Of demons. For some account of them, see note on 1 Cor. x. 20.

1 Tim. iv. 4. *Nothing to be refused, &c.*] The reader will not be displeased with the following remark of bishop Newton. ‘ Man is free to partake of all the good creatures of God; but thanksgiving is the necessary condition. What can then be said of those who have their tables daily spread with the most plentiful gifts of God; and yet constantly sit down and rise up again, without suffering so much as one thought of the giver to intrude upon them? Can such persons be reputed either to believe, or know the Truth.’

- 1 Tim. iv. refuse profane and old wives' fables, and exercise thyself *rather* unto godliness. For bodily exercise profiteth little: but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come. This is a faithful saying, and worthy of all acceptance. For therefore we both labour and suffer reproach, because we trust in the living God, who is the saviour of all men, specially of those that believe. These things command and teach. Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity. Till I come, give attendance to reading, to exhortation, to doctrine. Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery. Meditate upon these things; give

1 Tim. iv. 7. *But refuse profane and old wives' fables, and exercise thyself RATHER unto godliness.*] The Greek words of the last clause are, γύμναζε δὲ σεαυτὸν πρὸς εὐσέβειαν. Here is neither μᾶλλον *more*, or *rather*, nor any adverb of that kind. The addition of *rather*, has weakened the force of the text, which exhibits a positive command. Symonds:—who observes that some make the clause a part of the following verse.

Ibid. *Old wives' fables.*] Probably such as were afterwards collected in the Talmud.

1 Tim. iv. 14. *Laying on of the hands of the presbytery.*] It appears from 2 Tim. i. 6. that St. Paul was at the head of this presbytery; and was the person that ordained Timothy.—Wilson.

The words *head* and *ordained* savour somewhat of later times.

thyself wholly to them; that thy profiting may ^{1 Tim. iv.} appear to all. Take heed unto thyself, and ^{16.} unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee."

" Rebuke not an elder, but entreat *him* as a ^{v. 1.} father; *and* the younger men as brethren; The ^{2.} elder women as mothers; the younger as sisters, with all purity. Honour widows that are widows ^{3.} indeed. But if any widow have children or ^{4.} nephews, let them learn first to show piety at home, and to requite their parents: for that is good and acceptable before God. Now she that ^{5.} is a widow indeed, and desolate, trusteth in God, and continueth in supplications and prayers night and day. But she that liveth in pleasure, ^{6.} is dead while she liveth. And these things give ^{7.} in charge, that they may be blameless. But if ^{8.} any provide not for his own, and specially for those of his own house, he hath denied the faith,

1 Tim. v. 1. *Rebuke not* clause, it is not the name of *an elder.*] Rather, *Do not* an office, as it seems to be in *severely rebuke.* This is the ver. 17. 19; but denotes the proper translation of the simply *advanced age.* Mac- phrase, Μὴ ἐπιπληξῆς, which *knight.* literally signifies, *Do not* 1 Tim. v. 4. *Show piety* *strike,* and metaphorical- *at home.*] Newcome trans- ly, *Do not severely, or* lates this, 'To treat their own *sharply, rebuke.* In scrip- family piously;' and Wake- ture πρεσβύτερος commonly field, Sylv. Crit. proposes 'To instruct their family in the signifies *an Elder*; but as it discipline of piety.' Τὸν ἴδιον *the young,* in the following οἱ υἱοὶ ἐν σκεῇ.

- 1 Tim. v. and is worse than an infidel. Let not a widow be
 9. taken into the number, under threescore years
 10. old, having been the wife of one man, Well
 reported of for good works; if she have brought
 up children, if she have lodged strangers, if she
 have washed the saints' feet, if she have relieved
 the afflicted, if she have diligently followed
 11. every good work. But the younger widows
 refuse: for when they have begun to wax wan-
 12. ton against Christ, they will marry; Having
 damnation, because they have cast off their first
 13. faith. And withal they learn *to be* idle, wander-
 ing about from house to house; and not only
 idle, but tattlers also, and busy-bodies, speaking
 14. things which they ought not. I will therefore
 that the younger women marry, bear children,
 guide the house, give none occasion to the
 15. adversary to speak reproachfully. For some are
 16. already turned aside after Satan. If any man or
 woman that believeth have widows, let them
 relieve them, and let not the church be charged;
 that it may relieve them that are widows indeed.
 17. Let the elders that rule well be counted worthy
 of double honour, especially they who labour in
 18. the word and doctrine. For the scripture saith,

1 Tim. v. 9. *Under three-score years old.*] Meaning translation of *τριῶν μισχίων*. New-come uses *condemnation*.—
 probably such, as are to be However the cause is grie-
 taken into the number of vious: Casting off faith, and
 those who may be supported the train of evils in ver. 13.
 by the church. 1 Tim. v. 17. *The word,*

1 Tim. v. 12. *Having* &c.] Rather *Word*, &c. Gr.
damnation.] Rather a harsh only, Ἐν λόγῳ, κ. τ. λ.

Thou shalt not muzzle the ox that treadeth out ¹ Tim. v. the corn. And, The labourer is worthy of his reward. Against an elder receive not an accusation, but before two or three witnesses, Them ^{19.} that sin rebuke before all, that others also may fear. I charge *thee* before God, and the Lord ^{20.} Jesus Christ, and the elect angels, that thou observe these things without preferring one before another, doing nothing by partiality. Lay hands ^{21.} suddenly on no man, neither be partaker of other men's sins : keep thyself pure. Drink no ^{22.} longer water, but use a little wine for thy stomach's sake, and thine often infirmities. Some ^{23.} men's sins are open beforehand, going before to judgment; and some *men* they follow after. Likewise also the good works of *some* are mani- ^{24.} fest beforehand; and they that are otherwise cannot be hid." ^{25.}

" Let as many servants as are under the yoke ^{vi. 1.} count their own masters worthy of all honour, that the name of God and *his* doctrine be not blasphemed. And they that have believing ^{2.} masters, let them not despise *them*, because they are brethren ; but rather do *them* service, because they are faithful and beloved, partakers of the benefit. These things teach and exhort. If any man teach otherwise, and consent not to ^{3.}

¹ Tim. v. 21. *Without pre-* The idea conveyed in the
ferring one before another.] common phrase is contained
 I should prefer *without pre-* in the latter clause, *Doing*
judice, to which the word *nothing by partiality*,
 πρὸς ἑκαστὸν exactly answers.

- 1 Tim. vi. wholesome words, *even* the words of our Lord Jesus Christ, and to the doctrine which is ac-
4. cording to godliness; He is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil
 5. surmisings, Perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness; from such withdraw thyself.
 6. But godliness with contentment is great gain.
 7. For we brought nothing into *this* world, *and it is*
 8. certain we can carry nothing out. And having food and raiment let us be therewith content.
 9. But they that will be rich fall into temptation and a snare, and *into* many foolish and hurtful
 10. lusts, which drown men in destruction and per-
 11. dition. For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves
 12. through with many sorrows. But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meek-
 13. ness. Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many
 14. witnesses. I give thee charge in the sight of God, who quickeneth all things, and *before* Christ Jesus, who before Pontius Pilate wit-
 14. nessed a good confession; That thou keep *this*

1 Tim. vi. 10. *Erred.*] Greek—*have been seduced or deceived, ἀπειλανήθησαν.*

1 Tim. vi. 13. *Before* Pontius Pilate, *witnessed a good confession.*] This is

commandment without spot, unrebukeable, until 1 Tim. vi.
the appearing of our Lord Jesus Christ : Which 15.
in his times he shall show, *who is* the blessed and
only Potentate, the King of kings, and Lord of
lords ; Who only hath immortality, dwelling in 16.
the light which no man can approach unto ;
whom no man hath seen, nor can see : to whom
be honour and power everlasting. Amen. Charge 17.
them that are rich in this world that they be not
high-minded, nor trust in uncertain riches, but
in the living God, who giveth us richly all things
to enjoy ; That they do good, that they be rich 18.
in good works, ready to distribute, willing to
communicate, Laying up in store for themselves 19.
a good foundation against the time to come,
that they may lay hold on eternal life. O Ti- 20.
mothy, keep that which is committed to thy
trust, avoiding profane *and* vain babblings, and
oppositions of science falsely so called : Which 21.
some professing have erred concerning the
faith. Grace *be* with thee. Amen."

thought to refer to John xviii. 36, 37. where Jesus speaks of *his* kingdom—because it was unlawful for any one to be a king without Caesar's leave. This confession then is said to be the very thing that would expose him to the judgment of the Roman governor ; and appears to have been in fact the pretence of which the Jews made use, to accuse him. See Luke xxiii. 2. John xix. 12.

THE next Epistle of the Apostle is the second to the Corinthians; at least all those who have critically examined into the place whence it was written, concur in fixing it in Macedonia, in this journey. But though there is no direct account of it in the history by Luke, it is evident that before the writing of this epistle Timothy had left Ephesus, and again joined the apostle, as is shown by the salutation with which the epistle begins. Though it may be anticipating what the reader may collect from the epistle itself, it may not be superfluous to advert to two passages, one in the 2d ch. (ver. 13), the other in the 7th (ver. 6). I would premise, however, that Titus was the messenger by whom the apostle had sent his first epistle to the Corinthians; in which (xvi. 8.) he had spoken of remaining some time longer in Ephesus, in which city he wrote it, and then of going into Macedonia, and afterwards to Corinth. We may sometimes indulge in a probable conjecture; and such it is, that he expected Titus to bring him back to Ephesus an account of the success of his mission with the epistle to Corinth. But the tumult at Ephesus, about Demetrius the silversmith, seems to have determined Paul to leave the city sooner, and accordingly he went to Troas, a town of Asia northward of Ephesus, and a port convenient for embarking in his way to Macedonia. Here he also expected to meet with Titus, but being disappointed, he proceeded on his journey. His

faithful fellow-labourer at length reached him in Macedonia, and communicated such intelligence of the Corinthian community as was the means of drawing from him this second epistle, of which also Titus was the bearer. See chap. viii. 6. 18. 23, 24.

‘St. Paul,’ says Newcome, ‘having written his first epistle to the Corinthians, to try what power he had still with that church, in which there was a great faction against him, which he was attempting to break, was in pain till he found what success it had. But when he had from Titus received an account of their repentance, upon his former letter, of their submission to his orders, and of their good disposition of mind toward him, he takes courage, speaks of himself more freely, and justifies himself more boldly. And as to his opposers, he deals more roundly and sharply with them than he had formerly done. A main business in both epistles is to take off the people from their new leaders, and wholly to put an end to the faction and disorder which they had caused in the church of Corinth.’

The SECOND EPISTLE of PAUL, the
Apostle, to the CORINTHIANS.

- 2 Cor. i. “ PAUL, an apostle of Jesus Christ by the
1. will of God, and Timothy *our* brother, unto the
church of God which is at Corinth, with all the
2. saints which are in all Achaia: Grace *be* to you,
and peace from God our Father, and *from* the
3. Lord Jesus Christ. Blessed *be* God even the
Father of our Lord Jesus Christ, the Father of
4 mercies, and the God of all comfort; Who com-
forteth us in all our tribulation, that we may be
able to comfort them which are in any trouble,
by the comfort wherewith we ourselves are
5. comforted of God. For as the sufferings of
Christ abound in us, so our consolation also
6. aboundeth by Christ. And whether we be af-
flicted, *it is* for your consolation, and salvation,
which is effectual in the enduring of the same
sufferings which we also suffer: or whether we
be comforted, *it is* for your consolation and sal-
7. vation. And our hope of you *is* steadfast, know-
ing, that as ye are partakers of the sufferings, so

2 Cor. i. 3. *Blessed, &c.*] *fliction in Asia* is hinted at.
The reader is desired to ob- And we find from Acts xix. 23.
serve that from this place to to xx. 1. that he was lately
the end of ver. 10. the epistle come out of great jeopardy,
runs much in a strain of from the riot at Ephesus, the
thanksgiving for deliverance; capital of the Asia spoken of.
also that some particular af- *Paley*—an outline only.

shall ye be also of the consolation. For we would 2 Cor. i.
 not, brethren, have you ignorant of our trouble 8.
 which came to us in Asia, that we were pressed
 out of measure, above strength, insomuch that
 we despaired even of life: But we had the sen- 9.
 tence of death in ourselves, that we should not
 trust in ourselves, but in God which raiseth the
 dead: Who delivered us from so great a death, 10.
 and doth deliver; in whom we trust that he will
 yet deliver *us*; Ye also helping together by 11.
 prayer for us, that for the gift *bestowed* upon us
 by the means of many persons, thanks may be
 given by many on our behalf. For our rejoicing 12.
 is this, the testimony of our conscience, that in
 simplicity and godly sincerity, not with fleshly
 wisdom, but by the grace of God, we have had
 our conversation in the world, and more abun-
 dantly to you-ward. For we write none other 13.
 things unto you, than what ye read or acknow-
 ledge; and I trust ye shall acknowledge even to
 the end; As also ye have acknowledged us in 14.
 part, that we are your rejoicing, even as ye also
are ours in the day of our Lord Jesus. And in 15.
 this confidence I was minded to come unto you
 before, that ye might have a second benefit:
 And to pass by you into Macedonia, and to 16.
 come again out of Macedonia unto you, and of
 you to be brought on my way toward Judea.
 When I therefore was thus minded, did I use 17.
 lightness? or the things that I purpose, do I
 purpose according to the flesh, that with me

2 Cor. i. there should be yea, yea, and nay, nay? But as
 18. God *is* true, our word toward you was not yea
 19. and nay. For the Son of God, Jesus Christ,
 who was preached among you by us, *even* by me
 and Silvanus and Timotheus, was not yea and
 20. nay, but in him was yea. For all the promises
 of God in him *are* yea, and in him Amen, unto
 21. the glory of God by us. Now he which stablish-
 eth us with you in Christ, and hath anointed us,
 22. *is* God; Who hath also sealed us, and given the
 23. earnest of the Spirit in our hearts. Moreover I
 call God for a record upon my soul, that to spare
 24. you I came not as yet unto Corinth. Not for
 that we have dominion over your faith, but are
 helpers of your joy: for by faith ye stand.”

ii. 1. “But I determined this with myself, that I
 2. would not come again to you in heaviness. For
 if I make you sorry, who is he then that maketh
 me glad, but the same which is made sorry by
 3. me? And I wrote this same unto you, lest, when

2 Cor. i. 17, 18, 19. *Yea and Nay.*] To say and un-
 say. Changeable at pleasure. Sometimes one thing, and
 sometimes another. *Wilson.* or imagination. *William Tyndall*, an ancient reformer,
 quoted by *Purver* from a book printed in 1527.

2 Cor. i. 19. *Yea.*] One and the same. *Wilson.* Ibid. *Sealed.*] Alluding

2 Cor. i. 22. *Spirit.*] Where the Spirit is, there is feeling: for the Spirit maketh us feel all things. Where the Spirit is not, there is no feeling; but a vain opinion
 to the custom of sealing slaves, to mark them for their master's property. Thus, this passage imports, *Who hath marked us for his own.* See Rev. vii. 3. ix. 4. xiv. 1. xx. 4. also Eph. iv. 30

I came, I should have sorrow from them of whom 2 Cor. ii.
 I ought to rejoice; having confidence in you
 all, that my joy is *the joy* of you all. For out of 4.
 much affliction and anguish of heart I wrote unto
 you with many tears; not that ye should be
 grieved, but that ye might know the love which
 I have more abundantly unto you. But if any 5.
 have caused grief, he hath not grieved me, but
 in part: that I may not overcharge you all.
 Sufficient to such a man is this punishment 6.
 which *was inflicted* of many. So that contrari- 7.
 wise ye *ought* rather to forgive *him*, and comfort
him, lest perhaps such a one should be swallowed
 up with overmuch sorrow. Wherefore I be- 8.
 seech you, that ye would confirm *your* love to-
 ward him. For to this end also did I write, that 9.
 I might know the proof of you, whether ye be
 obedient in all things. To whom ye forgive any 10.
 thing, I *forgive* also: for if I forgave any thing,
 to whom I forgave *it*, for your sakes *forgave I it*
 in the person of Christ; Lest Satan should get 11.
 an advantage of us: for we are not ignorant of
 his devices. Furthermore, when I came to Troas 12.

2 Cor. ii. 3. *This same.*] had ordered to be *put away*:
 Newcome translates, *this* that is separated from the
matter, and says it relates to the company of believers. This
 the punishment of the forni- is a punishment which must
 cator. 1 Cor. v. be inflicted *of many*. Paul

2 Cor. ii. 6. *Sufficient to such a man, &c.*] This is
 thought to refer to the in- name, from a motive of kind-
 cestuous man mentioned in ness, and delicacy. See
 the first epistle, whom Paul *Locke*, in loc,

- 2 Cor. ii. to *preach* Christ's gospel, and a door was opened
 13. unto me of the Lord, I had no rest in my spirit, because I found not Titus my brother: but taking my leave of them, I went from thence
 14. into Macedonia. Now thanks *be* unto God, which always causeth us to triumph in Christ, and maketh manifest the savour of his know-
 15. ledge by us in every place. For we are unto God a sweet savour of Christ, in them that are
 16. saved, and in them that perish: To the one *we are* the savour of death unto death; and to the other the savour of life unto life. And who *is*
 17. sufficient for these things? For we are not as many, which corrupt the word of God: but as of

2 Cor. ii. 14. *Savour.*] Paley (Horæ Paulinæ, p. 238, which, by the way, is an excellent book) places, among 'the singularities of Paul's stile, a species of digression, which' he thinks 'may be denominated, *Going off at a word*. It is, turning aside from the subject at the occurrence of some particular word, forsaking the train of thought then in hand, and entering upon a parenthetic sentence, in which that word is the prevailing term.' He instances this place, at the word *savour*, from which the parenthesis, though not marked in our bibles, lasts

to the end of ver. 16. He refers us also to ch. iii. 1. of this book at the word *epistles*; to ver. 13 of that chapter, at the word *veil*; to Ephes. iv. 8. at the word *ascended*; and Ephes. v. 13. at the word *light*. These remarks not only show the lively, fervid mind of the apostle; but they assist in the ready comprehension of his sense.

2 Cor. ii. 17. *Corrupt, &c.*] Newcome renders the word *καπηλεύοντες*, *adulterate*; and his note is, Debase for their own advantage: an image taken from vintners. Purver's note is as follows. *Sell out*; according to the original, as

sincerity, but as of God, in the sight of God 2Cor.ii. speak we in Christ."

"Do we begin again to commend ourselves? iii. 1. or need we, as some *others*, epistles of commendation to you, or *letters* of commendation from you? Ye are our epistle written in our hearts, 2. known and read of all men: *Forasmuch as ye* 3. *are* manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshly tables of the heart. And such trust have we through Christ to God- 4.

the landlord of a tavern or ale-house does the liquor. Thus Montanus renders it, as the proper meaning of the word, in his strict manner, *cauponantes* [and Montanus was a papist too]; Erasmus also, *cauponantes*; and Beza, *cauponamur*; the Geneva translators, *make merchandise of*. So far Purver. See also Parkhurst's Lexicon, at the word Καπηλεύω.

The Geneva translators were English protestants who fled to Geneva, from the persecution in Q. Mary's reign; and employed themselves there in a translation of the Bible: which they did not finish until that of Elizabeth. They appear to have been, as the

members of the church of England generally then were, Calvinists.

2 Cor. iii. 1. *Need we, as some, epistles of commendation, &c.* This is a high [piece of] irony, both of the faction, and of the false teacher. By asking whether he needed to be introduced to them as an apostle; and whether, to his being received by other churches as an apostle, it would be necessary for him to carry letters of recommendation from them; Paul not only ridiculed the faction and the false teacher, but insinuated that his apostleship did not depend on the testimony of men. *Macknight*.

- 2 Cor. iii. ward: Not that we are sufficient of ourselves to
 5. think any thing as of ourselves; but our suffi-
 6. ciency *is* of God; Who also hath made us able
 ministers of the new testament; not of the
 letter, but of the Spirit: for the letter killeth,
 7. but the Spirit giveth life. But if the ministra-
 tion of death, written *and* engraven in stones,
 was glorious, so that the children of Israel could
 not steadfastly behold the face of Moses for the
 glory of his countenance; which *glory* was to be
 8. done away: How shall not the ministration of
 9. the Spirit be rather glorious? For if the minis-
 tration of condemnation *be* glory, much more
 doth the ministration of righteousness exceed in

2 Cor. iii. 5. *Not suffici-
 ent of ourselves, &c.*] Pur-
 ver quotes, on this passage,
 a stanza of old Withers, a
 poet, whom more popular
 poets have ridiculed, or des-
 pised.

For of ourselves, we cannot leave
 One pleasure, for thy sake;
 No, not one virtuous thought con-
 ceive,
 Till us, thou able make.

And he shows that the
 church of England adopts this
 sentiment in one of its col-
 lects. ‘O God forasmuch
 as without thee, we are not
 able to please thee’—making
 this use of it—‘mercifully
 grant that thy Holy Spirit

may in all things direct, and
 rule our hearts.’ Protestants
 differ, in several things. Let
 them rejoice when they a-
 gree.

2 Cor. iii. 6. *New testa-
 ment.*] Rather *New cove-
 nant.* See note on Heb. ix.
 15.

2 Cor. iii. 9. *Ministra-
 tion of righteousness.*] So
 the ministry of the gospel is
 called, because by the gos-
 pel, a way is provided for
 the justification of those who
 have transgressed; but the
 law has nothing but rigid
 condemnation for all trans-
 gressors; and therefore is
*the ministration of condem-
 nation.* Locke. This is in-

glory. For even that which was made glorious ^{2 Cor. iii.} had no glory in this respect, by reason of the ^{10.} glory that excelleth. For if that which was done ^{11.} away *was* glorious, much more that which remaineth *is* glorious. Seeing then that we have ^{12.} such hope, we use great plainness of speech: And not as Moses, *which* put a veil over his face, ^{13.} that the children of Israel could not steadfastly look to the end of that which is abolished: But ^{14.} their minds were blinded: for until this day remaineth the same veil untaken away in the reading of the old testament; which *veil* is done away in Christ. But even unto this day, when ^{15.} Moses is read, the veil is upon their heart. Nevertheless when it shall turn to the Lord, the ^{16.} veil shall be taken away. Now the Lord is that ^{17.} Spirit: and where the Spirit of the Lord *is*, there *is* liberty. But we all, with open face ^{18.}

forming: nevertheless, the spiritual traveller will perceive also a reference or analogy, in this passage, with his baptismal conflicts, and the peaceable fruits of righteousness which succeed them.

2 Cor. iii. 15. *The veil is upon their heart.*] St. Paul, possibly, here alludes to the custom of the Jews, which still subsists in the synagogue, that when the law is read, they put a veil over their faces. *Locke.*

2 Cor. iii. 17. *Now the Lord is that Spirit.*] These words relate to ver. 6. where he says he is a minister, not of the letter of the law, not of the outside, and literal sense, but of the mystical and spiritual meaning of it: which he here tells us, is Christ. *Locke.*

2 Cor. iii. 18. *Open face.*] May we not make this open

2 Cor. iii. beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, *even as by the Spirit of the Lord.*"

- iv. 1. "Therefore seeing we have this ministry, as
 2. we have received mercy we faint not; But have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth commending ourselves to every man's con-
 3. science in the sight of God. But if our gospel
 4. be hid, it is hid to them that are lost: In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of
 5. God, should shine unto them. For we preach not ourselves, but Christ Jesus the Lord; and
 6. ourselves your servants for Jesus' sake. For God who commanded the light to shine out of darkness hath shined in our hearts, to give the light of the knowledge of the glory of

face refer to the Lord contradistinguished from Moses, ver. 13. It should however be translated *unveiled face*: and I am not quite satisfied with, *beholding as in a glass*, for *καλοπριζόμενοι*; however *κάτοπρον* may mean a mirror; for in a mirror a man beholds his own face. I would submit whether we may not translate, and point, thus.

But we all, beholding the glory of the Lord with an unveiled face, are changed, &c.

Ἡμεῖς δὲ πάντες ἀνακαλυμμένῳ προσώπῳ τὴν δόξαν Κυρίου κατοπριζόμενοι,—μεταμορφόμεθα, &c.

2 Cor. iv. 2. *Dishonesty.*] Gr. *Shame*, αἰσχύνῃς, that is, hidden or secret shameful practices.

2 Cor. iv. 3. *Hid.*] Gr. *veiled*. κεκαλυμμένον.

God, in the face of Jesus Christ. But we have 2 Cor. iv.
 this treasure in earthen vessels, that the excel- 7.
 lency of the power may be of God, and not of
 us. *We are* troubled on every side, yet not dis- 8.
 tressed; *we are* perplexed, but not in despair;
 Persecuted, but not forsaken; cast down, but 9.
 not destroyed; Always bearing about in the 10.
 body the dying of the Lord Jesus, that the life
 also of Jesus might be made manifest in our
 body. For we which live are alway delivered 11.
 unto death for Jesus' sake, that the life also of
 Jesus might be made manifest in our mortal
 flesh. So then death worketh in us, but life in 12.
 you. We having the same spirit of faith, accord- 13.
 ing as it is written, I believed, and therefore

2 Cor. iv. 6. *Face of Jesus Christ.*] This phrase and the whole verse, refers to the story of Moses desiring to see the glory of God. Exod. xxxiii. For there, God in his own glorious nature could not be seen, verse 20. the lustre was so great; but with that sight that was afforded him, though but of an angel sustaining the person of God, Moses' face was enlightened and shone, and became glorious (to which the apostle had before referred, chap. iii. 7.) And so here, the glory of God, that is, the revelation of his most divine counsels for the saving of men under the gospel, is by God communicated to Christ; and by that means he, as he is *the son of man*, and executes this prophetic office upon earth, is much more shining and glorious than Moses' face was. And therefore we, to whom the gospel is now preached, look upon this face of his, though the Israelites could not look upon Moses; and are illuminated thereby, [and] receive the knowledge of these counsels of God, whensoever we look upon him. *Hammond.*

2 Cor. iv. have I spoken; we also believe, and therefore
 14. speak; Knowing that he which raised up the
 Lord Jesus, shall raise up us also by Jesus, and
 15. shall present *us* with you. For all things *are* for
 your sakes, that the abundant grace might
 through the thanksgiving of many redound to
 16. the glory of God. For which cause we faint not;
 but though our outward man perish, yet the in-
 17. ward *man* is renewed day by day. For our light
 affliction, which is but for a moment, worketh
 for us a far more exceeding *and* eternal weight
 18. of glory; While we look not at the things
 which are seen, but at the things which are not
 seen: for the things which are seen *are* tempo-
 ral; but the things which are not seen *are*
 eternal.”

v. 1. “ For we know that if our earthly house of
this tabernacle were dissolved, we have a build-
 ing of God, an house not made with hands, eter-
 2. nal in the heavens. For in this we groan ear-
 nestly, desiring to be clothed upon with our

2 Cor. iv. 17. *A far more exceeding and eternal weight of glory.*] This sentence is one of the most emphatical of St. Paul's writings. The lightness of the trial is expressed by τὸ ἐλαφρὸν τῆς θλίψεως, as if he had said, It is even levity itself in such a comparison. On the other hand, the καὶ ὑπερβολὴν εἰς ὑπερβολὴν is infinitely emphatical, and cannot be expressed by any translation. It signifies that all hyperboles fall short of describing that weighty, eternal glory; so solid and lasting, that you may pass from one hyperbole to another, and yet are infinitely below it. Doddridge. Blackwall.

house which is from heaven: If so be that being ^{2 Cor. 7.}
 clothed we shall not be found naked. For we ^{3. 4.}
 that are in *this* tabernacle do groan, being bur-
 dened: not for that we would be unclothed, but
 clothed upon, that mortality might be swallowed
 up of life. Now he that hath wrought us for ^{5.}
 the self-same thing *is* God, who also hath given
 unto us the earnest of the Spirit. Therefore *we* ^{6.}
are always confident, knowing that, whilst we
 are at home in the body, we are absent from the
 Lord: (For we walk by faith, not by sight): ^{7.}
 We are confident, *I say*, and willing rather to be ^{8.}
 absent from the body, and to be present with
 the Lord. Wherefore we labour, that whether ^{9.}
 present or absent, we may be accepted of him.
 For we must all appear before the judgment- ^{10.}
 seat of Christ; that every one may receive the
 things *done* in *his* body, according to that he
 hath done, whether *it be* good or bad. Knowing ^{11.}
 therefore the terror of the Lord, we persuade
 men; but we are made manifest unto God; and
 I trust also are made manifest in your con-
 sciences. For we commend not ourselves again ^{12.}

2 Cor. v. 9. *We labour.*] ful this judgment (ver. 10.)
We make it the height of our will be to me, if I discharge
ambition. This, φιλοτιμέμεθα not my duty as an apostle;
 plainly imports, and it is flat and, to others, if they per-
 to translate it, *we labour.* sist in their sins; we per-
 Doddridge. suade men to obey the gos-
 2 Cor. v. 11. *Knowing—* pel, and so act that our in-
the terror of the Lord.] tegrity is manifested to God.
 Knowing therefore how fear- *Newcome.*

- 2 Cor. v. unto you, but give you occasion to glory on our behalf, that ye may have somewhat to *answer* them which glory in appearance, and not in
13. heart. For whether we be beside ourselves, *it is* to God: or whether we be sober, *it is* for your
14. cause. For the love of Christ constraineth us; because we thus judge, that if one died for all,
15. then were all dead: And *that* he died for all, that they which live, should not henceforth live unto themselves, but unto him which died for
16. them, and rose again, Wherefore henceforth know we no man after the flesh: yea, though we have known Christ after the flesh, yet now
17. henceforth know we *him* no more. Therefore if any man *be* in Christ, *he is* a new creature: old things are passed away; behold, all things are
18. become new. And all things *are* of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconcili-
19. ation; To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto
20. us the word of reconciliation. Now then we are

2 Cor. v. 16. *Wherefore* even on this pre-eminence.
henceforth, &c.] *Wherefore* *Newcome.*

I am above all human considerations, all external regards of riches, eloquence, descent, &c. Nay, though Christ hath appeared to me on the way to Damascus, and in visions, yet I lay no stress

These are rather paraphrases than notes. Some by the words, *Henceforth know we him no more*, understand thus, *Now we principally know him in Spirit.*

ambassadors for Christ, as though God did be- 2 Cor. v.
seech *you* by us: we pray *you* in Christ's stead,
be ye reconciled to God. For he hath made 21.
him *to be* sin for us, who knew no sin: that we
might be made the righteousness of God in
him."

" We then, *as* workers together *with him*, be- vi. 1.
seech *you* also that ye receive not the grace of
God in vain. (For he saith, I have heard thee 2.
in a time accepted, and in the day of salvation
have I succoured thee: behold, now *is* the ac-
cepted time; behold, now *is* the day of salva-
tion). Giving no offence in any thing, that the 3.
ministry be not blamed: But in all *things* ap- 4.
proving ourselves as the ministers of God, in
much patience, in afflictions, in necessities, in
distresses, In stripes, in imprisonments, in tu- 5.
mults, in labours, in watchings, in fastings;
By pureness, by knowledge, by long-suffering, 6.
by kindness, by the Holy Ghost, by love un-
feigned, By the word of truth, by the power of 7.
God, by the armour of righteousness on the right
hand and on the left, By honour and dishonour, 8.
by evil report and good report: as deceivers,
and *yet* true: As unknown, and *yet* well known; 9.

2 Cor. v. 21. *For he hath made him to be sin for us, who knew no sin.*] Trans-
lation seems to want the beautiful apposition of δεκτός
and εὐαγέσδεκτος. It may be
thus preserved. *I have heard thee in a time accepted, &c.—*

2 Cor. vi. 2. *Time accepted—behold, now is the highly ac-
cepted time.*] Our

- 2 Cor. vi. as dying, and, behold, we live; as chastened, and
 10. not killed; As sorrowful, yet alway rejoicing;
 as poor, yet making many rich; as having no-
 11. thing, and *yet* possessing all things. O *ye* Corin-
 thians, our mouth is open unto you, our heart is
 12. enlarged. Ye are not straitened in us, but ye
 13. are straitened in your own bowels. Now for a
 recompence in the same, (I speak as unto *my*
 14. children), be ye also enlarged. Be ye not un-
 equally yoked together with unbelievers: for
 what fellowship hath righteousness with unright-
 15. eousness? And what concord hath Christ with
 Belial; or what part hath he that believeth with
 16. an infidel? And what agreement hath the temple
 of God with idols? For ye are the temple of the
 living God; as God hath said, I will dwell in
 them, and walk in *them*; and I will be their
 17. God, and they shall be my people. Wherefore
 come out from among them, and be ye separate,
 saith the Lord, and touch not the unclean *thing*;
 18. and I will receive you. And will be a Father

2 Cor. vi. 12. *Ye are not straitened in us.*] Ye have common translation. *Purver.*
 large room in our hearts. But though Purver rightly
Wilson. observes that these are two
 passages, he is inaccurate in

2 Cor. vi. 18. *And will be a Father.*] This being citing Jer. xxxi. 1. The
 quoted from Jer. xxxi. 1. words are not there; but
 and that in the verse before something like them may
 from Isa. lii. 11. should not be found at 2 Sam. vii. 8,
 be joined together, as in the and 14. and Wisd. ix. 7.

unto you, and ye shall be my sons and daughters, 2 Cor. vi. saith the Lord Almighty."

"Having therefore these promises, dearly vii. 1.
beloved, let us cleanse ourselves from all filthi-
ness of the flesh and spirit, perfecting holiness
in the fear of God. Receive us; we have 2.
wronged no man, we have corrupted no man,
we have defrauded no man. I speak not *this* to 3.
condemn *you*: for I have said before, that ye
are in our hearts to die and live with *you*.
Great *is* my boldness of speech toward you, 4.
great *is* my glory of you. I am filled with com-
fort, I am exceeding joyful in all our tribulation.
For, when we were come into Macedonia, our 5.
flesh had no rest, but we were troubled on every
side; without *were* fightings, within *were* fears.
Nevertheless God, that comforteth those that are 6.
cast down, comforted us by the coming of Titus;
And not by his coming only, but by the conso- 7.
lation wherewith he was comforted in you, when
he told us your earnest desire, your mourning,
your fervent mind toward me: so that I rejoiced
the more. For though I made you sorry with a 8.
letter, I do not repent, though I did repent: for
I perceive that the same epistle hath made you
sorry, though *it were* but for a season. Now I 9.
rejoice, not that ye were made sorry, but that
ye sorrowed to repentance; for ye were made
sorry after a godly manner, that ye might re-
ceive damage by us in nothing. For godly 10.
sorrow worketh repentance to salvation not to
be repented of; but the sorrow of the world

- 2 Cor. vii. worketh death. For behold this self-same thing
11. that ye sorrowed after a godly sort, what carefulness it wrought in you, yea, *what* clearing of yourselves, yea, *what* indignation, yea, *what* fear, yea, *what* vehement desire, yea, *what* zeal, yea, *what* revenge? In all *things* ye have approved
 12. yourselves to be clear in this matter. Wherefore, though I wrote unto you, *I did it* not for his cause that had done the wrong, nor for his cause that suffered wrong, but that our care for you in the sight of God might appear unto you.
 13. Therefore we were comforted in your comfort: yea, and exceedingly the more joyed we for the joy of Titus, because his spirit was refreshed by
 14. you all. For if I have boasted any thing to him of you, I am not ashamed; but as we spake all things to you in truth, even so our boasting, which *I made* before Titus, is found a truth.
 15. And his inward affection is more abundant toward you, whilst he remembereth the obedience of you all, how with fear and trembling ye received him. I rejoyce therefore that I have confidence in you in all *things*."

2 Cor. vii. 11. *Revenge.*] The word *ἰνδικήσιν* may be translated *punishment*; alluding to the incestuous person mentioned 1 Cor. v. 1. 4, 5. 11. 13. It has that sense in 1 Pet. ii. 14.

2 Cor. vii. 12. *Nor for his cause that suffered wrong.*] From this it appears that the person who had suffered the injury from his son, was still alive. The son therefore to incest, added ingratitude. *Macknight.*

“ Moreover, brethren, we do you to wit of ^{2 Cor. viii}
 the grace of God bestowed on the churches of ^{1.}
 Macedonia; How that in a great trial of afflic- ^{2.}
 tion, the abundance of their joy, and their deep
 poverty, abounded unto the riches of their libe-
 rality. For to *their* power, I bear record, yea, ^{3.}
 and beyond *their* power, *they were* willing of
 themselves; Praying us with much entreaty that ^{4.}
 we would receive the gift, and *take upon us* the
 fellowship of the ministering to the saints. And ^{5.}
this they did not as we hoped, but first gave their
 ownelves to the Lord, and unto us by the will
 of God. Insomuch that we desired Titus, that as ^{6.}
 he had begun, so he would also finish in you the
 same grace also. Therefore, as ye abound in ^{7.}
 every *thing*, in faith, and utterance, and know-
 ledge, and in all diligence, and in your love to
 us, *see* that ye abound in this grace also, I speak ^{8.}
 not by commandment, but by occasion of the
 forwardness of others, and to prove the sincerity
 of your love. For ye know the grace of our ^{9.}
 Lord Jesus Christ, that though he was rich, yet
 for your sakes he became poor, that ye through
 his poverty might be rich. And herein I give ^{10.}
my advice: for this is expedient for you, who
 have begun before, not only to do, but also to

2 Cor. viii. 1. *Do you to* 2 Cor. viii. 8. *Forward-*
wit.] *Make known to you.* *ness.*] *Rather diligence, as*
 2 Cor. viii. 6. *Grace.*] *Ra-* in ver. 7. The same Gr.
ther gift, or, as we should say, word in both places,
collection; and so in ver. 19.

- 2 Cor. viii be forward a year ago. Now therefore perform
11. the doing of it; that as *there was* a readiness to will, so *there may be* a performance also out of
 12. that which ye have. For if there be first a willing mind, *it is* accepted according to that a man
 13. hath, *and* not according to that he hath not. For *I mean* not that other men be eased, and ye burdened: But by an equality, *that* now at this time your abundance *may be a supply* for their want, that their abundance also may be *a supply*
 15. for your want: that there may be equality: As it is written, He that *had gathered* much, had nothing over; and he that *had gathered* little, had
 16. no lack. But thanks *be* to God, which put the same earnest care into the heart of Titus for you.
 17. For indeed he accepted the exhortation; but being more forward, of his own accord he went
 18. unto you. And we have sent with him the brother, whose praise *is* in the gospel, through-

2 Cor. viii. 18. *The brother.*] Most think that Luke is meant. Apollos, Mark, Barnabas, Silas, Epenetus and Sosthenes, are mentioned by commentators. The praise of this Christian brother, for his labours in preaching the gospel, was spread throughout all the churches. See chap. xii. 18. *Newcome.*

This brother, says Locke, must be St. Luke, who had

been a long while St. Paul's companion in his travels.

The purity of the apostle's conduct in the business of a pecuniary contribution, appears from several circumstances.—He seems to disclaim inspired authority, 2 Cor. viii. 8.—He protests against using his claim to live of the gospel, 1 Cor. ix. 15. He desires the contributors to furnish him with colleagues, 1 Cor. xvi. 3, 4.—lest

out all the churches; And not *that* only, but 2 Cor. viii.
 who was also chosen of the churches to travel 19.
 with us with this grace, which is administered
 by us to the glory of the same Lord, and *declara-*
tion of your ready mind: Avoiding this, that no 20.
 man should blame us in this abundance which is
 administered by us: Providing for honest things, 21.
 not only in the sight of the Lord, but also in the
 sight of men. And we have sent with them our 22.
 brother, whom we have oftentimes proved dili-
 gent in many things, but now much more diligent,
 upon the great confidence which *I have* in you.
 Whether *any* do enquire of Titus, *he is* my part- 23.
 ner and fellow-helper concerning you: or our
 brethren *be enquired of*, *they are* the messengers
 of the churches, *and* the glory of Christ. Where- 24.
 fore show ye to them, and before the churches,
 the proof of your love, and of our boasting on
 your behalf."

"For as touching the ministering to the ix. 1.
 saints, it is superfluous for me to write to you :
 For I know the forwardness of your mind, for 2.
 which I boast of you to them of Macedonia, that
 Achaia was ready a year ago; and your zeal
 hath provoked very many. Yet have I sent the 3.
 brethren, lest our boasting of you should be in
 vain in this behalf; that, as I said, ye may

he should incur blame, 2 Cor. viii. 20.—which may be seen is, the church of Corinth,
 more at large in Paley. Hor. which was made up of the in-
 Paul. 107, note. habitants of that city, and
 the circumjacent parts of

2 Cor. ix. 2. Achaia.] That Achaia. Locke.

- 2 Cor. ix. be ready : Lest haply if they of Macedonia
 4. come with me, and find you unprepared, we
 (that we say not, ye) should be ashamed in this
 5. same confident boasting. Therefore I thought
 it necessary to exhort the brethren, that they
 would go before unto you, and make up before-
 hand your bounty, whereof ye had notice before,
 that the same might be ready, as a *matter of*
 6. bounty, and not as *of* covetousness. But this *I*
say, He which soweth sparingly shall reap also
 sparingly ; and he which soweth bountifully
 7. shall reap also bountifully. Every man accord-
 ing as he purposeth in his heart, *so let him give* :
 not grudgingly, or of necessity ; for God loveth
 8. a cheerful giver. And God *is* able to make all
 grace abound toward you ; that ye, always hav-
 ing all sufficiency in all *things*, may abound to
 9. every good work : (As it is written, He hath dis-
 persed abroad ; he hath given to the poor : his
 10. righteousness remaineth for ever. Now he that
 ministereth seed to the sower both minister
 bread for *your* food, and multiply your seed
 sown, and increase the fruits of your righteous-
 11. ness) ; Being enriched in every thing to all
 bountifulness, which causeth through us thanks-
 12. giving to God. For the administration of this

2 Cor. ix. 5. *Your bounty, to the Corinthians ; and trans-*
ty, whereof ye had notice be- *late, your promised bounty,*
fore.] Τὴν προαγγελημένην *or your bounty which had*
 εὐλογίαν. *May we not refer been announced before ?*
 the import of the participle,

service not only supplieth the want of the saints, 2Cor. ix. but is abundant also by many thanksgivings unto God ; Whiles by the experiment of this 13. ministration they glorify God for your professed subjection unto the gospel of Christ, and for *your* liberal distribution unto them, and unto all *men* ; And by their prayer for you, which 14. long after you, for the exceeding grace of God in you. Thanks *be* unto God for his unspeakable 15. gift."

" Now I Paul myself beseech you by the x. 1. meekness and gentleness of Christ, who in presence *am* base among you, but being absent *am* bold toward you : But I beseech *you*, that I may 2. not be bold when I am present with that confidence, wherewith I think to be bold against some, which think of us as if we walked according to the flesh. For though we walk in the 3. flesh, we do not war after the flesh : (For the 4. weapons of our warfare *are* not carnal, but mighty through God to the pulling down of strong holds) : Casting down imaginations, and 5.

2 Cor. x. 1. *Base—bold.*] I should prefer the words *humble*, and *confident*. Ταπεινός and θαρρῶ. I would also, in ver. 2. exchange the first *bold* to *confident*, θαρρῆσαι ; but let the second *bold* remain, τολμῆσαι.

2 Cor. x. 5. *Imaginations.*] Rather *reasonings*, λογισμὸς.

Ibid. *Bringing into captivity every thought.*] Doddridge, on this clause, describes a happy state. The soul, says he, seeing its fortifications demolished, submits to the conqueror ; and then every thought, every reasoning, takes law from him. Nothing is admitted, that

- 2 Cor. x. every high thing that exalteth itself against the knowledge of God, and bringing into captivity
6. every thought to the obedience of Christ; And having in a readiness to revenge all disobedience,
 7. when your obedience is fulfilled. Do ye look on things after the outward appearance? If any man trust to himself that he is Christ's, let him of himself think this again, that, as he *is* Christ's, even so *are* we Christ's. For though I should boast somewhat more of our authority, which the Lord hath given us for edification, and not for your destruction, I should not be ashamed:
 9. That I may not seem as if I would terrify you by
 10. letters. For *his* letters, say they, *are* weighty and powerful; but *his* bodily presence *is* weak,
 11. and *his* speech contemptible. Let such an one think this, that, such as we are in word by letters when we are absent, such *will we be* also in deed when we are present. For we dare not make ourselves of the number, or compare ourselves with some that commend themselves: but they measuring themselves by themselves, and comparing themselves among themselves. are
 13. not wise. But we will not boast of things without *our* measure, but according to the measure of the rule which God hath distributed to us, a

contradicts the gospel: raise, as it were, one barrier Christ being acknowledged behind another, to prevent as absolute master. The his entrance into the soul, former clause shows how Compare Romans xv. 18, ready men are to fortify 19, themselves against it; and to

measure to reach even unto you. For we stretch ^{2 Cor. x.}
 not ourselves beyond *our measure*, as though we ^{14.}
 reached not unto you: for we are come as far as
 to you also in *preaching* the gospel of Christ:
 Not boasting of things without *our measure*, *that* ^{15.}
is, of other men's labours; but having hope,
 when your faith is increased, that we shall be
 enlarged by you according to our rule abun-
 dantly, To preach the gospel in the *regions* be- ^{16.}
 yond you; *and* not to boast in another man's

2 Cor. x. 14. It may help to understand this, and the following verses, if we consider the terms used in them as agonistical. [That is, as alluding to the Grecian games; and the reader has been informed that such games were celebrated near Corinth. The term agonistical is formed from ἀγών, agōne, or ἀγωνία, agonia, strife, contest for victory, and its correspondent verb ἀγωνίζομαι, agonizomai, to contend, struggle, &c. whence also our common word, agony.] In this view of them, *the measure of the rule* alludes to the path marked out, and bounded by a white line, for racers in the Isthmian games: and so the apostle represents his work in preaching the gospel as a

spiritual race; and the province to which he was appointed, as the compass or stage of ground, which was distributed or measured out for him to run in (ἐμπίστον αὐτῷ). Accordingly, *to boast without his measure*, and *to stretch himself beyond his measure*, refer to one that ran beyond or out of his line. *We are come as far as to you*, alludes to him who came foremost to the goal; and, *in another man's line* signifies the province that was marked out for somebody else. *Burder.*

2 Cor. x. 16. *To preach in the regions beyond you.*] So that Corinth at this time was the extremity of the apostle's journeyings.—On his first landing in Europe, he passed (see Acts xvi. xvii.)

- 2 Cor. x. line of things made ready to our hand. But he
 17. 18. that glorieth, let him glory in the Lord. For
 not he that commendeth himself is approved,
 but whom the Lord commendeth.”
- xi. 1. “ Would to God ye could bear with me a little
 2. in *my* folly: and indeed bear with me. For I
 am jealous over you with godly jealousy: for I
 have espoused you to one husband, that I may
 3. present *you as* a chaste virgin to Christ. But I
 fear, lest by any means, as the serpent beguiled
 Eve, through his subtilty, so your minds should
 be corrupted from the simplicity that is in
 4. Christ. For if he that cometh preacheth an-
 other Jesus, whom we have not preached, or *if*
 ye receive another spirit, which ye have not
 received, or another gospel which ye have not

through Philippi, Amphi-
 polis, Apollonia, Thessalo-
 nica, and Athens to Corinth.
 Hence, after eighteen months’
 residence, he sailed back for
 Syria. Now, he was on his
 journey towards Corinth,
 but, as we have supposed,
 not without reason, still in
 Macedonia.

2 Cor. xi. 2. *I have*
espoused you to one husband,
&c.] Greek, ἡμεσοάμνη. Un-
 der the word ἀρμόζω, [*harmo-*
zo.] I find this observation in
 Schoetgenius. Erant apud
 Lacedæmonios, Harmosyni
 magistratus, quorum curæ
 virgines concreditæ erant,

ut non illibatam solùm vir-
 ginitatem retinerent, sed et
 maritis honestis nubarent.
 Huc ergo, procul omni du-
 bio, Apostolus respiciens;
 hanc vocem adhibuit. *Sy-*
mends. [viz. The Lacedæmo-
 nians had magistrates called
 Harmosyni, to whom was
 intrusted the care of young
 women, not only to preserve
 them from defilement, but
 to see them married to men
 of reputation. No doubt
 the apostle had respect to
 this custom when he used the
 word.] that is, the word
 ἡμεσοάμνη, a tense of ἀρμόζω.

accepted, ye might well bear with *him*. For I 2 Cor. xi.
 suppose I was not a whit behind the very chief- 5.
 est apostles. But though *I be* rude in speech, yet 6.
 not in knowledge; but we have been thoroughly
 made manifest among you in all things. Have I 7.
 committed an offence in abasing myself, that ye
 might be exalted, because I have preached to
 you the gospel of God freely? I robbed other 8.
 churches, taking wages *of them*, to do you ser-
 vice. And when I was present with you, and 9.
 wanted, I was chargeable to no man: for that
 which was lacking to me, the brethren which
 came from Macedonia supplied: and in all
things I have kept myself from being burden-
 some unto you, and so will I keep *myself*. As 10.
 the truth of Christ is in me, no man shall stop
 me of this boasting in the regions of Achaia:
 Wherefore? because I love you not? God 11.
 knoweth. But what I do, that I will do, that I 12.
 may cut off occasion from them which desire
 occasion; that wherein they glory, they may be
 found even as we. For such *are* false apostles, 13.
 deceitful workers, transforming themselves into
 the apostles of Christ. And no marvel; for 14.
 Satan himself is transformed into an angel of

2 Cor. xi. 4. *Bear with* So, I find, *Newcome*.
him.] This word, *him*, is 2 Cor. xi. 7. *Abasing*
 supplied by the translators. *myself*.] By working with
 They should rather, I think, my own hands, and enduring
 have supplied the word, *me*. hardships. *Newcome*. See
 This makes a clear sense.— Acts xviii. 3.

- 2 Cor. xi. light. Therefore *it is* no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works. I say again, Let no man think me a fool; if otherwise, yet as a fool receive me, that I may boast myself a little. That which I speak I speak *it* not after the Lord, but as it were foolishly, in this confidence of boasting.
18. Seeing that many glory after the flesh, I will

2 Cor. xi. 17. *I speak it not after the Lord, but as it were foolishly.*] It has been well remarked that this is said by way of concession. See Poli Synopsin, note 5. and observe Beza's words in particular: which are, Quod dixit se non secundum Dominum loqui, per concessionem dixit, et formam ipsam orationis, non rem ipsam, considerans; cum alioqui vera sit ipsius oratio, et sanctissimus ipsius scopus. [i. e. What he says of not speaking after the Lord, he says by way of concession; and considering the form, and not the matter, of his words: whereas, otherwise, his words are true, and their drift very holy.] St. Paul's language amounts to this, I am ready to adopt your lan-

guage, That what I speak by way of self-praise, I speak inconsiderately, ver. 1. and not in a manner becoming a disciple of Christ. He first asserts, ver. 16. that his glorying was justifiable; and then he modestly grants that such glorying has the appearance of inconsideration, and may he imputed to it by some. He then goes on to deliver his commendation of himself in the most delicate manner, particularly, chap. xii. 2. The whole passage may be considered as the finest instance of self-commendation, which occurs in any writer. *Newcome.*

It may rather be called, I think, a fine instance of self-justification: considering how the apostle had been opposed, and probably traduced.

glory also. For ye suffer fools gladly, seeing ye ^{2 Cor. xi.}
yourselves are wise. For ye suffer, if a man ^{19.}
 bring you into bondage, if a man devour *you*, if ^{20.}
 a man take *of you*, if a man exalt himself, if a
 man smite you on the face. I speak as concern- ^{21.}
 ing reproach, as though we had been weak:
 howbeit whereinsoever any is bold, (I speak
 foolishly,) I am bold also. Are they Hebrews? ^{22.}
 so *am* I. Are they Israelites? so *am* I. Are they
 the seed of Abraham? so *am* I. Are they mi- ^{23.}
 nisters of Christ? (I speak as a fool) I *am* more;
 in labours more abundant, in stripes above mea-
 sure, in prisons more frequent, in deaths oft.
 Of the Jews five times received I forty *stripes*, ^{24.}
 save one. Thrice was I beaten with rods, once ^{25.}
 was I stoned, thrice I suffered shipwreck; a night
 and a day I have been in the deep; *In* journey- ^{26.}
 ings often, *in* perils of waters, *in* perils of robbers,
in perils by *mine own* countrymen, *in* perils by
 the heathen, *in* perils in the city, *in* perils in the
 wilderness, *in* perils in the sea, *in* perils among
 false brethren; In weariness and painfulness, in ^{27.}
 watchings often, in hunger and thirst, in fastings
 often, in cold and nakedness. Beside those things ^{28.}
 that are without, that which cometh upon me
 daily, the care of all the churches. Who is weak, ^{29.}
 and I am not weak? who is offended, and I burn
 not? If I must needs glory, I will glory of the ^{30.}
 things which concern mine infirmities. The God ^{31.}
 and Father of our Lord Jesus Christ, which is

2 Cor. xi. blessed for evermore, knoweth that I lie not. In
 32. Damascus the governor under Aretas the king
 kept the city of the Damascenes with a garrison,
 33. desirous to apprehend me: And through a win-
 dow in a basket was I let down by the wall, and
 escaped his hands."

xii. 1. "It is not expedient for me doubtless to glory:
 I will come to visions and revelations of the Lord.
 2. I knew a man in Christ above fourteen years ago,
 (whether in the body, I cannot tell: or whether
 out of the body, I cannot tell: God knoweth;)
 3. such an one caught up to the third heaven. And
 I knew such a man, (whether in the body, or
 out of the body, I cannot tell; God knoweth;)
 4. How that he was caught up into paradise, and
 heard unspeakable words, which it is not lawful
 5. for a man to utter. Of such an one will I glory:
 yet of myself I will not glory, but in mine infir-
 6. mities. For though I would desire to glory, I
 shall not be a fool; for I will say the truth: but
now I forbear, lest any man should think of me
 above that which he seeth me *to be*, or *that* he
 7. heareth of me. And lest I should be exalted
 above measure through the abundance of the
 revelations, there was given to me a thorn in the
 flesh, the messenger of Satan to buffet me, lest I
 8. should be exalted above measure. For this
 thing I besought the Lord thrice, that it might
 9. depart from me. And he said unto me, My
 grace is sufficient for thee: for my strength is
 made perfect in weakness. Most gladly there-
 fore will I rather glory in my infirmities, that

the power of Christ may rest upon me. There- 2 Cor. xii.
 fore I take pleasure in infirmities, in reproaches, 10.
 in necessities, in persecutions, in distresses for
 Christ's sake: for when I am weak, then am I
 strong. I am become a fool in glorying; ye have 11.
 compelled me: for I ought to have been com-
 mended of you: for in nothing am I behind the
 very chiefest apostles, though I be nothing. Truly 12.
 the signs of an apostle were wrought among
 you in all patience, in signs, and wonders, and
 mighty deeds. For what is it wherein you were 13.
 inferior to other churches, except *it be* that I my-
 self was not burdensome to you? forgive me this
 wrong. Behold, the third time I am ready to 14.
 come to you; and I will not be burdensome to
 you: for I seek not yours, but you: for the
 children ought not to lay up for the parents, but
 the parents for the children. And I will very 15.
 gladly spend and be spent for you; though the
 more abundantly I love you, the less I be loved.
 But be it so, I did not burden you: neverthe- 16.
 less, being crafty, I caught you with guile. Did 17.
 I make a gain of you by any of them whom I
 sent unto you? I desired Titus, and with *him* I 18.
 sent a brother. Did Titus make a gain of you?
 walked we not in the same spirit? *walked we*
 not in the same steps? Again, think ye that we 19.

2 Cor. xii. 14. *The third* 15. but deferred his journey
time I am ready to come to for good reasons. ver. 23.
you.] He had been with Now he is a third time ready.
 them once. He purposed to Observe chap. xiii. 2. *New-*
 go a second time, chap. i. *come.*

Cor. xii. excuse ourselves unto you? we speak before
 God in Christ: but *we do* all things, dearly be-
 20. loved, for your edifying. For I fear lest when I
 come, I shall not find you such as I would, and
that I shall be found unto you such as ye would
 not: lest *there be* debates, envyings, wraths,
 strifes, backbitings, whisperings, swellings, tu-
 21. mults: *And* lest, when I come again, my God
 will humble me amoug you, and *that* I shall be-
 wail many which have sinned already, and have
 not repented of the uncleanness, and fornication,
 and lasciviousness which they have committed.”

xiii. 1. “ *This is the third time* I am coming to you.
 In the mouth of two or three witnesses shall
 2. every word be established. I told you before,
 and foretell you, as if I were present, the second
 time; and being absent now I write to them
 which heretofore have sinned, and to all other,
 3. that, if I come again, I will not spare: Since
 ye seek a proof of Christ speaking in me, which
 to you-ward is not weak, but is mighty in you.
 4. For though he was crucified through weakness,
 yet he liveth by the power of God: for we also

2 Cor. xiii. 1. *The third* be granted; or that Paul
time.] The foregoing note during his long residence at
 may serve for this; but Corinth, made an excursion
 Macknight, to account for out of town, and returned.
 the term, *the third time*, This is, however, but con-
 when one previous visit only jecture. The mode of New-
 is mentioned in the Acts, come has scripture authority
 supposes either that Luke and seems confirmed by ver.
 did not there relate all which 2.—Paley proves it at large.
 Paul did, which may easily p. 144.

are weak in him, but we shall live with him by 2Cor.xiii.
 the power of God toward you. Examine your- 5.
 selves, whether ye be in the faith; prove your
 own selves: know ye not your own selves, how
 that Jesus Christ is in you, except ye be repro-
 bates? But I trust that ye shall know that we 6.
 are not reprobates. Now I pray to God that ye 7.
 do no evil; not that we should appear approved,
 but that ye should do that which is honest,
 though we be as reprobates. For we can do 8.
 nothing against the truth, but for the truth. For 9.
 we are glad, when we are weak, and ye are
 strong: and this also we wish, *even* your per-
 fection. Therefore I write these things being 10.
 absent, lest being present, I should use sharp-
 ness, according to the power which the Lord
 hath given me to edification, and not to destruc-
 tion. Finally, brethren, farewell. Be perfect, 11.
 be of good comfort, be of one mind, live in
 peace; and the God of love and peace shall be

2 Cor. xiii. 5. *Examine yourselves — prove your own selves.*] Newcome refers this to ver. 3, the 4th being a parenthesis; somewhat, thus: Since ye seek a proof that Christ speaketh by me, &c. prove your own selves, whether ye be in the faith.

Ibid, Reprobates.] More properly, *Unless ye be in some way reprobate: in some degree.* Unless ye prevent

the manifestation of Christ's power and influence in you, Rom. viii. 10. by any kind of conduct, which will not bear the touchstone of the gospel. *Newcome.*

The learned however may determine whether our word *reprobates* be not a stronger term than ἀδόκιμοι. The latter seems to mean *not yet refined*; our word, *again mixed with dross, after refining.*

2 Cor. xiii. with you. Greet one another with an holy-kiss.
 12. 13. 14. All the saints salute you. The grace of the Lord
 Jesus Christ, and the love of God, and the com-
 munion of the Holy Ghost, *be* with you all.
 Amen."

IT has been attempted to be shown, that in this journey into Macedonia Paul wrote the epistle to Timothy already inserted. There seems less doubt of the place whence he wrote that to Titus, which appears, from chap. iii. v. 12. to have been the city, or the neighbourhood, of Nicopolis in Epirus, at which he might call in his way from Macedonia to Achaia. The great resemblance too, between the first epistle to Timothy and that to Titus, bespeaks them to have been mental engagements of periods not very distant. It may be suggested that this supposition of a similar train of thought, sets aside the circumstance of inspiration; but it may be observed on the other hand, that order can certainly be no proof of the want of that assistance which is said by this very apostle (1 Cor. xiv. 33.) not to produce confusion. This epistle is addressed to Titus in Crete, a famous island in the Mediterranean sea. Among the strangers mentioned to be at Jerusalem at the Pentecost, when the gift of tongues was conferred, were Cretes. It may be supposed with probability, though it cannot be ascertained, that some of these might spread the knowledge of the gospel in their native land. It is how-

ever certain that Paul was there himself, though Luke does not record it in the Acts, and that when he left the Cretian church under the inspection of Titus, it was composed of several congregations. (see ch. i. 5.)

Crete lies in the Mediterranean, south of the Archipelago. It is a large island, about one hundred and fifty miles in length, and fifty in breadth. It was once famous for a hundred cities, for the laws of Minos, for the labyrinth of Dædalus, and for being the birth-place of the fabulous deity, Jupiter. It seems also to have been infamous for falsehood; but this is a common vice of unregenerate man. The island is now called Candia, and the manners of the inhabitants are said to be ameliorated.

The EPISTLE of PAUL to TITUS.

“ PAUL, a servant of God, and an apostle of Tit. i.
 Jesus Christ, according to the faith of God’s 1.
 elect, and the acknowledging of the truth which
 is after godliness; In hope of eternal life, which 2.
 God, that cannot lie, promised before the world
 began; But hath in due times manifested his 3.
 word through preaching, which is committed
 unto me, according to the commandment of God

Titus i. 2. *Before the world began.* *fore the eternal times.* But
 Literally *Be-* see note on Romans xvi. 25.

- Tit. i. 4. our Saviour; To Titus, *mine* own son after the common faith: Grace, mercy, *and* peace, from God the Father, and the Lord Jesus Christ our
5. Saviour. For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as
 6. I had appointed thee. If any be blameless, the husband of one wife, having faithful children,
 7. not accused of riot, or unruly. For a bishop must be blameless, as the steward of God; not self-willed, not soon angry, not given to wine,
 8. no striker, not given to filthy lucre; But a lover of hospitality, a lover of good men, sober, just,
 9. holy, temperate; Holding fast the faithful word, as he hath been taught, that he may be able by sound doctrine both to exhort and to convince
 10. the gainsayers. For there are many unruly and vain talkers and deceivers, specially they of the
 11. circumcision: Whose mouths must be stopped, who subvert whole houses, teaching things which
 12. they ought not, for filthy lucre's sake. One of themselves, *even* a prophet of their own, said,

Titus i. 12. *A prophet.*] This means a poet, namely Epimenides: who is said to have attained the age of one hundred and fifty-seven years. He visited Athens in the forty-sixth Olympiad: that is, about five hundred and ninety-two years before our æra. Poets were called prophets from their pretensions

to inspiration; or because the Hebrew poets were prophets in most of their writings. *Newcome*. Probably the former is the true reason, the Hebrew poets being generally unknown to the Greeks and Romans: the latter of whom nevertheless called their own poets, *vates*, i. e. prophets.

The Cretians *are* alway liars, evil beasts, slow bellies. This witness is true. Wherefore rebuke them sharply, that they may be sound in the faith; Not giving heed to Jewish fables, and commandments of men, that turn from the truth. Unto the pure all things *are* pure: but unto them that are defiled and unbelieving *is* nothing pure; but even their mind and conscience is defiled. They profess that they know God; but in works they deny *him*, being abominable, and disobedient, and unto every good work reprobate."

"But speak thou the things which become sound doctrine: That the aged men be sober, grave, temperate, sound in faith, in charity, in patience. The aged women likewise, that *they* be in behaviour as becometh holiness, not false accusers, not given to much wine, teachers of good things; That they may teach the young women to be sober, to love their husbands, to love their children, *To be* discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed. Young men likewise exhort to be sober-minded: In all things showing thyself a pattern of good

Tit. i. 12. *Slow bellies.*] printed, in at least one edition, like a verse, thus:
 The word translated *belly* is said also to mean, by a synecdoche, *glutton*. By slow bellies, therefore, we may understand, lazy gluttons.

Κῆντες αὐτοὶ ψεύσαι, κατὰ ἤθειαν,
 [γαστέρες ἀργαί.

Tit. ii. 3. *Given to.*] Gr. *enslaved to.*

The line alluded to is

Tim. ii. works: in doctrine *showing* uncorruptness, gravity, sincerity, Sound speech that cannot be condemned: that he that is of the contrary part may be ashamed, having no evil thing to say of you. *Exhort* servants to be obedient unto their own masters; *and* to please *them* well in all *things*; not answering again, Not purloining, but showing all good fidelity; that they may adorn the doctrine of God our Saviour in all things. For the grace of God that bringeth salvation hath appeared to all men, Teaching us, that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world; Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works. These things speak, and exhort, and rebuke with all authority. Let no man despise thee."

iii. 1. "Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work, To speak evil of no man, to be no brawlers, *but* gentle, showing all meekness unto all men. For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, *and* hating one another. But after that the kindness and love of

Tit. ii. 13. Literally, *Of the great God, and Saviour of us, Jesus Christ.* Granville Sharpe.

God our Saviour toward man appeared, Not by Tit. iii.
 works of righteousness which we have done, but 5.
 according to his mercy he saved us, by the wash-
 ing of regeneration, and renewing of the Holy
 Ghost; Which he shed on us abundantly, through 6.
 Jesus Christ our Saviour; That being justified by 7.
 his grace, we should be made heirs according to
 the hope of eternal life. *This is* a faithful say- 8.
 ing, and these things I will that thou affirm con-
 stantly, that they which have believed in God
 might be careful to maintain good works. These
 things are good and profitable unto men. But 9.
 avoid foolish questions; and genealogies, and
 contentions, and strivings about the law; for
 they are unprofitable and vain. A man that is an 10.
 heretick, after the first and second admonition,
 reject; Knowing that he that is such, is sub- 11.
 verted, and sinneth, being condemned of him-
 self. When I shall send Artemas unto thee, or 12.
 Tychicus, be diligent to come unto me to Nico-
 polis: for I have determined there to winter.
 Bring Zenas the lawyer, and Apollos on their 13.
 journey diligently, that nothing be wanting unto
 them. And let ours also learn to maintain good 14.
 works for necessary uses, that they be not un-
 fruitful. All that are with me salute thee. Greet 15.
 them that love us in the faith. Grace be with
 you all. Amen."

THIS journey seems to have been the longest which the apostle had hitherto taken, as it appears, from his epistle to the Romans (ch. xv.) he had been as far north as Illyricum, an extensive country lying in that direction from Greece, and on the confines of Macedonia and Thrace. Yet little is said of it in the Acts, where we are simply

Acts xx. told that “ when he had gone over those parts,
 2. and had given them much exhortation, he came
 3. into Greece, And *there* abode three months.”

A considerable part of these three months was most probably passed at Corinth, in which, amidst as much superstition and corruption as have often, or ever, disgraced the history of man, and called for some power, which, like the gospel, should be able to stem the flagrant torrent of vice, we have seen that Paul had planted a church. From this city, it is generally agreed that he wrote his famous epistle to the Romans, one of the longest of those which have reached our times. There may be a reason or two which occasion some doubt in assigning this journey for the period of its being written; but much internal evidence concurs to prove that it was so.

It is needless to say much of Rome. It was the metropolis of the Roman empire, and abounded with inhabitants from the several subjected provinces. Among the rest, the Jews were numerous, as well as turbulent. It is probable that here, as in other places, the propaga-

tors of the gospel had preached it first to their countrymen the Jews ; but the heathen citizens had also partaken of the benefit. The believing Jews however, in receiving the gospel did not readily shake off the fetters of that law, and that ceremonious ritual, on which they had so long depended ; and they wanted to persuade the Gentile converts that their conversion was incomplete, unless they also adopted the Mosaic rites. The Gentiles, versed in the Grecian philosophy, much of which was what would now be called deism, were also tardy in receiving a sublimer and purer religion ; the libertine part of the community would of course scoff at a mode of faith, which laid so severe a restraint upon their vicious propensities ; while here, as every where else, the unbelieving Jews were ready to decry Christianity, and make the minds of the people “ evil-affected against the brethren.”

The circumstances of the Roman church were not unknown to our apostle. It may not be essential to ascertain the means by which he gained his information ; but, besides the superior facility with which intelligence is conveyed from the metropolis to the provinces, it may be agreeable to advert to one very probable mode. We have seen (Acts xviii. 2.) that when Paul was first at Corinth, he found there a Jew named Aquila, with whom he lodged, and employed himself in working at Aquila’s trade. Though Aquila is here called a Jew, there is scarcely any doubt

that he was a believing Jew. We have no subsequent account of his conversion; yet we afterwards find him with his wife Priscilla, Paul's companions in travel; and they were left by Paul in Ephesus, where this eminent couple were the instructors of the learned and eloquent Apollos. Aquila we also find, at our first acquaintance with him, had been driven from Italy as a Jew, by the emperor Claudius; for the Romans at first made no distinction between converted and unconverted Jews; and therefore he was well qualified to inform the apostle of what was passing in the Christian community at Rome.

The EPISTLE of PAUL, the Apostle, to the ROMANS.

Rom. i. 1. “PAUL, a servant of Jesus Christ, called *to be* an apostle, separated unto the gospel of God,

Romans i. 1. The design of the first five chapters is to show, that the Gentiles had an equal plea with the Jews, to admission into the Christian covenant. The general arguments are, that Jews, as well as Gentiles had contracted great moral guilt. chap. i. 18—32. ii. iii. 10—19;—that God is the God of all mankind. iii. 29;—that he may justly accept the Gentiles, for their faith, as he accepted Abraham, ch. iv. that the effects of Christ's righteousness ought to be as universal, as those of Adam's transgression. *Newcome.* Ibid. *Servant.*] This is the language of humility. It must be observed, throughout the New Testament, that the Greek word refers to

(Which he had promised afore by his prophets Rom. i. 2. in the holy scriptures,) Concerning his Son Jesus 3. Christ our Lord, which was made of the seed of David according to the flesh; And declared to 4. *be* the Son of God with power, according to the spirit of holiness, by the resurrection from the dead: By whom we have received grace and 5. apostleship, for obedience to the faith among all nations, for his name: Among whom are ye 6. also the called of Jesus Christ: To all that be in 7. Rome, beloved of God, called to *be* saints: Grace to you, and peace from God our Father, and the Lord Jesus Christ. First, I thank my God 8. through Jesus Christ for you all, that your faith is spoken of throughout the whole world. For 9. God is my witness, whom I serve with my spirit in the gospel of his Son, that without ceasing I make mention of you always in my prayers: Making request (if by any means now at length 10. I might have a prosperous journey by the will of God) to come unto you. For I long to see 11. you, that I may impart unto you some spiritual gift, to the end ye may be established; That is, 12. that I may be comforted together with you, by

the state of slavery, which subsisted in the world when that book was written. *New-come.*

Rom. i. 4. *According to the Spirit of holiness.*] This phrase is opposed to, *According to the flesh*, in the

preceding verse: and so must mean that pure and spiritual part which, by divine extraction, He had immediately from God. Unless this be so understood, the antithesis is lost. *Locke.*

- Rom. i. the mutual faith both of you and me. Now I
 13. would not have you ignorant, brethren, that oftentimes I purposed to come unto you, (but was let hitherto,) that I might have some fruit among you also, even as among other Gentiles.
 14. I am debtor both to the Greeks, and to the Barbarians; both to the wise, and to the unwise.
 15. So, as much as in me is, I am ready to preach
 16. the gospel to you that are at Rome also. For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation, to every one that believeth; to the Jew first, and also to the
 17. Greek. For therein is the righteousness of God

Rom. i. 16. *I am not ashamed of the gospel.*] Here the apostle might mean to insinuate that the gospel was not an institution like the heathen mysteries, which the keepers concealed from all but the initiated; either because they were ashamed of the infamous practices in them, Eph. v. 11, 12; or because they thought the only way to render them venerable was to conceal them: whereas the doctrines and precepts of the gospel, being honourable in themselves, and beneficial to society, cannot be too openly published. *Macknight.*

The pious Christian, the spiritual traveller, will also,

probably, be reminded of his duty of duly confessing his Lord before men, and of being not ashamed of him and of his words. See Mark viii. 38. Luke ix. 26.

Ibid. To the Jew first.] According to Christ's commandment, the gospel was first to be preached to the Jews, as the keepers of the ancient revelations. See note on chap. xv. 8. *Macknight.*

Ibid. To the Greek.] After the generals and successors of Alexander the Great, had established their dominion in Egypt and Asia, the inhabitants of those countries were considered as Greeks, because they generally spoke the Greek language; and as

revealed from faith to faith: as it is written, Rom. i. 18.
 The just shall live by faith. For the wrath of
 God is revealed from heaven against all ungod-
 liness, and unrighteousness of men, who hold
 the truth in unrighteousness: Because that 19.
 which may be known of God is manifest in
 them; for God hath showed *it* unto them. For 20.
 the invisible things of him from the creation of
 the world are clearly seen, being understood by
 the things that are made, *even* his eternal power
 and Godhead; so that they are without excuse:
 Because that, when they knew God, they glorified 21.
 him not as God, neither were thankful; but be-
 came vain in their imaginations, and their fool-
 ish heart was darkened. Professing themselves 22.
 to be wise, they became fools; And changed the 23.
 glory of the uncorruptible God into an image

the Jews were little ac-
 quainted with the other idol-
 atrous nations, they natu-
 rally called all the heathens,
 Greeks. Hence, in their
 language, Jews and Greeks
 comprehended all mankind.
Macknight.

Rom. i. 17. *The just shall
 live by faith.*] This has been
 transposed and pointed thus,
The just by faith, shall live.
 Such is the order of the words
 in the original, 'Ο δὲ δίκαιος ἐκ
 πίστεως ζήσεται.

Rom. i. 21. *Became vain
 in their imaginations,*] or, in

their *reasonings*, *διαλογισμοῖς*.
 What it is, to become vain
 in the scripture language,
 one may see in these words.
 “And they followed vanity,
 and became vain, and went
 after the heathen, and made
 to themselves molten images,
 and worshipped the host of
 heaven, and served Baal,”
 2 Kings xvii. 15. And, ac-
 cordingly, the forsaking of
 idolatry and of the worship-
 ping of false gods, is called
 by St. Paul, “Turning from
vanity, to the living God.
 Acts xiv. 15. *Locke.*

- Rom. i. made like to corruptible man, and to birds, and
 24. four-footed beasts, and creeping things. Wherefore God also gave them up to uncleanness, through the lusts of their own hearts, to dishonour their own bodies between themselves:
 25. Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever. Amen.
 26. For this cause God gave them up unto vile affections: for even their women did change the natural use into that which is against nature:
 27. And likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men with men working that which is unseemly, and receiving in themselves that recompence of their error which was meet.
 28. And even as they did not like to retain God in *their* knowledge, God gave them over to a reprobate mind, to do those things which are not
 29. convenient; Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, Backbiters, haters

Rom. i. 28. *And.*] This copulative joins this verse to the 25th, so that the apostle will be better understood, if all between be looked on as a parenthesis. *Locke.*

Ibid. Reprobate.] It has been already hinted (Note on 2 Cor. xiii. 5) that the word thus rendered, may also imply *unrefined, untried, unsearched*. Locke thinks that it here means, *an unsearching mind*. However this may be, his word well represents the state of a worldly-minded man, as to religion.

of God, despiteful, proud, boasters, inventors Rom. i.
 of evil things, disobedient to parents, Without 31.
 understanding, covenant-breakers, without na-
 tural affection, implacable, unmerciful: Who 32.
 knowing the judgment of God, that they which
 commit such things are worthy of death, not
 only do the same, but have pleasure in them
 that do them."

" Therefore thou art inexcusable, O man, ii. 1.
 whosoever thou art that judgest: for wherein
 thou judgest another, thou condemnest thyself;
 for thou that judgest doest the same things. But 2.
 we are sure that the judgment of God is accord-
 ing to truth, against them which commit such
 things. And thinkest thou this, O man, that 3.
 judgest them which do such things, and doest
 the same, that thou shalt escape the judgment
 of God? Or despisest thou the riches of his 4:
 goodness, and forbearance, and long-suffering;
 not knowing that the goodness of God leadeth
 thee to repentance: But after thy hardness 5.
 and impenitent heart treasurest up unto thyself
 wrath against the day of wrath, and revelation

Rom. i. 32. *Judgment*] here implying *justice*, δικαιοσύνη. Locke proposes *rectitude*.

Rom. ii. 1. *Therefore.*] This is a term of illation [inference] and shows the consequence here, drawn from the foregoing words. There-

fore, the Jew is inexcusable in judging, because the Gentiles, with all the darkness that was on their minds, were never guilty of such a folly, as to judge those who were no more guilty than themselves. *Locke*.

- Rom. ii. 6 of the righteous judgment of God? Who will
7. render to every man according to his deeds: To them, who by patient continuance in well-doing seek for glory, and honour, and immortality;
 8. eternal life: But unto them that are contentious, and do not obey the truth, but obey unrighteousness; indignation, and wrath; Tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile;
 10. But glory, honour, and peace, to every man that worketh good, to the Jew first, and also to the Gentile: For there is no respect of persons with God. For as many as have sinned without law, shall also perish without law; and as many as have sinned in the law, shall be judged by the law; (For not the hearers of the law are just before God; but the doers of the law shall be justified. For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves: Which show the work of the

Rom. ii. 7. *Immortality.*] Rather *purity* or *uncorruptness*: ἀφθασίαν. One of these seems a better word, because *immortality*, also, makes tautology with *eternal life*.

Rom. ii. 9. *Anguish.*] *Distress* or *difficulty* would seem a better word. The original seems to import what we call a *great strait*: συμφορά. Anguish, though pro-

bably having something of the same meaning, is, I think, generally used for *extreme pain*.

Rom. ii. 11. *Respect of persons.*] Gr. *Acceptance of persons*: προσωποληψία.

Rom. ii. 14. *Having not the law, are a law unto themselves.*] This is part of that preventing grace, which our adorable Redeemer merited

law written in their hearts, their conscience also Rom. ii. bearing witness, and *their* thoughts the mean while accusing, or else excusing one another;) In the day when God shall judge the secrets of 16. men by Jesus Christ, according to my gospel. Behold, thou art called a Jew, and retest in the 17.

for Adam and his posterity, it remains in Psalm lix. 10. and is communicated to every lxxix. 8. lxxxviii. 13. xcv. 2. man at his first existence, (margin) and cxix. 148. also, which lighteth every man as has been noted, in 1 Thess. that cometh into the world. iv. 15. Milton has employed the word *prevenient*, in a sense of *coming before* is almost obsolete. In our Bibles similar sense.

Prevenient grace, descending, had remov'd
The stony, from their hearts; and made new flesh
Regen'rate grow instead, — — —

May we not call Bishop Wilson's a liberal comment on a liberal text?

Rom. ii. 15. *Written in their hearts.* Of which Bishop Taylor, in his *Holy Living and Dying*, 12th ed. 1680, p. 25. 'God is especially present in the thoughts of all persons, good and bad, by way of testimony and judgment; a witness, to bring them to judgment; and a judge, to acquit or condemn.' So also, even the great heathen philosopher Seneca. 'Every man has a judge, and a witness within himself, of all the good and ill that he does; which inspires us with great thoughts, and administers to us wholesome counsel.' *Purver*. Seneca was contemporary with our apostle, and must, probably, have heard of Christianity; yet he is reported not to have cast off his heathen shackles, even at his death. He died by order of Nero: which may give him, in one sense, the title of fellow-sufferer with Paul. Nero had a comprehensive cruelty.

Rom, ii. law, and makest thy boast of God, And knowest
 18. *his* will, and approvest the things that are more
 19. excellent, being instructed out of the law; And
 art confident that thou thyself art a guide of the
 blind, a light of them *which are* in darkness,
 20. An instructor of the foolish, a teacher of babes,
 which hast the form of knowledge and of the
 21. truth in the law. Thou therefore which teachest
 another, teachest thou not thyself. Thou that
 preachest a man should not steal, dost thou
 22. steal? Thou that sayest a man should not com-
 mit adultery, dost thou commit adultery? Thou
 that abhorrest idols, dost thou commit sacrilege?
 23. Thou that makest thy boast of the law, through
 24. breaking the law dishonourest thou God? For
 the name of God is blasphemed among the Gen-
 25. tiles through you, as it is written. For circum-
 cision verily profiteth, if thou keep the law:
 but if thou be a breaker of the law, thy circum-
 26. cision is made uncircumcision. Therefore, if the
 uncircumcision keep the righteousness of the
 law, shall not his uncircumcision be counted for
 27. circumcision? And shall not uncircumcision
 which is by nature, if it fulfil the law, judge
 thee, who by the letter and circumcision dost
 28. transgress the law? For he is not a Jew, which
 is one outwardly; neither *is that* circumcision,
 29. which is outward in the flesh: But he *is* a Jew,
 which is one inwardly; and circumcision *is that*
 of the heart, in the spirit, *and* not in the letter;
 whose praise *is* not of men, but of God."

“What advantage then hath the Jew? or Rom. iii. what profit *is there* of circumcision? Much every way: chiefly, because that unto them were committed the oracles of God. For what if some

1.
2.

Rom. iii. 1. *What advantage then hath the Jew?*] Here is a sort of supposed dialogue, which will be rendered plainer by the following notes of Newcome.

First. A Jew is introduced as speaking. See ver. 5. The connexion is, If a man may be a Jew by his good frame of mind, by circumcision in a spiritual sense, then What, &c.

Secondly. St. Paul answers, to the end of ver. 4.

Thirdly. I say, much every way. For God has made the Jewish people great promises: and can he be unfaithful, on account of their unfaithfulness in rejecting the gospel?

Fourthly. God must always be true, though every man may be false. He will always be justified in what he says; and appear wise and good, when his conduct is weighed.

Fifthly. The Jew replies, But if our unrighteousness illustrates and sets off the

righteousness of God, in admitting the gentiles into his church.—The Jew was about to add, agreeably to what follows in this verse, Why will God inflict punishment on us? Or, Why am I still judged a sinner? ver. 7. Or, Why doth he still blame us? But the apostle, zealous for God's honour, interrupts this conclusion, and asks, What, will you conclude that God is unrighteous in punishing the unbelieving Jews? I speak with reverence. I speak such language as men would be apt to advance.

Sixthly. St. Paul replies to his own interruption; and asserts the justice of God, from our natural notions of him, as the future judge of the world. [N. B. Instead of *God forbid* translate *By no means*; also, at ver. 4. and 31: see note on 1 Cor iv. 8.]

Seventhly. The Jew resumes his speech from the beginning of ver. 5. For, in proof of my insinuation, if the veracity or faithful-

- Rom. iii. did not believe? shall their unbelief make the
4. faith of God without effect? God forbid; yea, let God be true, but every man a liar; as it is written, That thou mightest be justified in thy sayings, and mightest overcome when thou art
 5. judged. But if our unrighteousness commend the righteousness of God, what shall we say? *Is* God unrighteous who taketh vengeance? (I
 6. speak as a man) God forbid: for then how
 7. shall God judge the world? For if the truth of God hath more abounded through my lie unto his glory; why yet am I also judged as a sinner?
 8. And not *rather*, (as we be slanderously reported, and as some affirm that we say,) Let us do evil,

ness of God has abounded to his glory, through the call of the Gentiles, consequent on my rejection of the gospel; why am I still judged a sinner, in not believing that Jesus is the Messiah?

Eighthly. The apostle answers, And why do you not say in direct words, that it is justifiable to contract guilt, that good, or a display of God's glory may arise out of it. For the objection amounts to this. My unbelief illustrates the divine goodness: here then the matter may rest, as this good arises out of evil; nor is it necessary to punish me for

my unbelief. The apostle supposes that this assertion evidently contradicts natural reason, and therefore condemns it without refuting it.

Rom. iii. 2. *Committed.*] Literally *they were intrusted with the oracles of God*. See 1 Cor. ix. 17. Gal. ii. 7. 1 Tim. i. 11. Tit. i. 3.

Rom. iii. 5. *Commend the righteousness, &c.*] I should prefer here the former interpretation, *make the righteousness of God more manifest*. Symonds. By former, he means Tyndall's, or the Bishops' Bible. The Greek is *συμίστησι*. So explain *commendeth* in ch. v. 8.

that good may come ? whose damnation is just. Rom. iii.
 What then ? are we better *than they* ? No, in no 9.
 wise : for we have before proved both Jews and
 Gentiles, that they are all under sin ; As it is 10.
 written, There is none righteous, no, not one :
 There is none that understandeth, there is none 11.
 that seeketh after God. They are all gone out 12.
 of the way, they are together become unprofit-
 able ; there is none that doeth good, no, not one.
 Their throat *is* an open sepulchre ; with their 13.
 tongues they have used deceit ; the poison of
 asps *is* under their lips : Whose mouth *is* full of 14.
 cursing and bitterness : Their feet *are* swift to 15.
 shed blood : Destruction and misery *are* in their 16.
 ways. And the way of peace have they not 17.
 known ; There is no fear of God before their 18.
 eyes. Now we know that what things soever 19.
 the law saith, it saith to them who are under the
 law ; that every mouth may be stopped, and all
 the world may become guilty before God.
 Therefore by the deeds of the law, there shall no 20.
 flesh be justified in his sight : for by the law *is*
 the knowledge of sin. But now the righteous- 21.
 ness of God without the law is manifested, being
 witnessed by the law and the prophets ; Even 22.
 the righteousness of God *which is* by faith of
 Jesus Christ unto all, and upon all them that be-

Rom. iii. 9. *Proved.]* Ποῶν χρησόντα. *Acteth*
 Rather *charged or accused,* kindly. This seems a better
 προστιθεμένη.

Rom. iii. 12. *Doeth good.]* γερ, 13, 14, &c.

Rom. iii. lieve; for there is no difference: For all have
 23. sinned, and come short of the glory of God;
 24. Being justified freely by his grace, through the
 25. redemption that is in Christ Jesus: Whom God
 hath set forth *to be* a propitiation through faith
 in his blood, to declare his righteousness for the
 remission of sins that are past, through the for-
 26. bearance of God; To declare, *I say*, at this time
 his righteousness: that he might be just, and the
 27. justifier of him which believeth in Jesus. Where
is boasting then? It is excluded. By what law?
 28. of works? Nay: but by the law of faith. There-
 fore we conclude, that a man is justified by faith
 29. without the deeds of the law. *Is he* the God of
 the Jews only? *is he* not also of the Gentiles?
 30. Yes, of the Gentiles also: Seeing *it is* one God,
 which shall justify the circumcision by faith, and
 31. uncircumcision through faith. Do we then make
 void the law through faith? God forbid: yea,
 we establish the law."

Rom. iii. 25. *For the re- mission.*] Rather *Through the remission*, Gr. διὰ: in which case, *through* occurring just after, may be altered to *by*, Gr. ἐν. *seat*], on account of which sprinkling, the ceremonial offences of the Jews were remitted. See Levit. xvi. 14.

Ibid. Propitiation.] The same Gr. word, ἱλαστήριον, which, Heb. ix. 5. is translated *mercy-seat*. — An allusion, says Newcome, to the real sprinkling of the Jewish propitiatory [*mercy-seat*], on account of which sprinkling, the ceremonial offences of the Jews were remitted. See Levit. xvi. 14. Rom. iii. 30. *Seeing it is one.*] He that will see the force of Paul's reasoning here, must look to Zech. xiv. 9. whence these words are taken, where the prophet speaking of the time when the Lord shall be [I would have said *manifested himself*] king over

“ What shall we say then, that Abraham our Rom. iv.
 father, as pertaining to the flesh, hath found ? 1.
 For if Abraham were justified by works, he hath 2.
whereof to glory ; but not before God. For what 3.
 saith the scripture ? Abraham believed God, and
 it was counted unto him for righteousness. Now 4.
 to him that worketh is the reward not reckoned
 of grace, but of debt. But to him that worketh 5.

all the earth, and not barely over the little people shut up in the land of Canaan, says, “ The Lord shall be king over all the earth. In that day, shall there be one Lord, and his name one.” He shall not be, as he now seems, the God of the Jews alone, whom only he hath known of all the families of the earth ; but of the Gentiles also, the same merciful, reconciled God to the people of all nations. This prophecy, the Jews understood of the times of the Messias, and St. Paul here presses them with it. *Locke*. Not quite verbatim, and the text more at length.

Rom. iv. 1, 2, &c. *What shall, &c.* Here again, a Jew is personated Newcome thus paraphrases his argument. If the uncircumcised are justified through faith, chap. iii. 30. what advantage

had Abraham, as to being circumcised in the flesh (compare 2 Cor. xi. 18.), and his obedience in this respect. I cannot exclude glorying, ch. iii. 27. For as Abraham might glory if he were justified by works, so may we, on account of our ceremonial observances.

St. Paul answers, But how much soever Abraham excelled other men in righteousness, during the course of his life, he had no glorying before God, who justified, accepted, covenanted with him, not for obedience, but for belief in the promise. Abraham believed God’s word, and God accepted his faith, dealt with him as righteous, and became his God : in like manner as he now conducts himself towards all mankind. *Newcome*.

Rom. iv. not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness.

6. Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness

7. without works. *Saying*, Blessed *are* they whose iniquities are forgiven, and whose sins are

8. covered. Blessed *is* the man to whom the Lord

9. will not impute sin. *Cometh* this blessedness then upon the circumcision *only*, or upon the uncircumcision also? for we say that faith was

10. reckoned to Abraham for righteousness. How was it then reckoned? when he was in circumcision, or in uncircumcision? Not in circumci-

11. sion, but in uncircumcision. And he received the sign of circumcision, a seal of the righteousness of the faith, which *he had yet* being uncircumcised: that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed

12. unto them also; And the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which *he had* being *yet* uncir-

13. cumcised. For the promise, that he should be the heir of the world, *was* not to Abraham, or to his seed, through the law, but through the right-

14. eousness of faith. For if they which are of the law *be* heirs, faith is made void, and the promise

15. made of none effect: Because the law worketh wrath; for where no law is, *there is* no transgres-

16. sion. Therefore *it is* of faith, that *it might be* by grace; to the end the promise might be sure to

all the seed; not to that only which is of the Rom. iv. law, but to that also which is of the faith of Abraham; who is the father of us all, (As it is 17. written, I have made thee a father of many nations,) before him whom he believed, *even* God, who quickeneth the dead, and calleth those things which be not, as though they were. Who 18. against hope believed in hope, that he might become the father of many nations, according to that which was spoken, So shall thy seed be. And being not weak in faith, he considered not 19. his own body now dead, when he was about an hundred years old, neither yet the deadness of Sara's womb: He staggered not at the promise 20. of God through unbelief; but was strong in faith, giving glory to God; And being fully per- 21. suaded, that what he had promised, he was able also to perform. And therefore it was imputed 22. to him for righteousness. Now it was not writ- 23. ten for his sake alone, that it was imputed to him; But for us also, to whom it shall be im- 24. puted, if we believe on him that raised up Jesus our Lord from the dead; Who was delivered for 25. our offences, and was raised again for our justification."

"Therefore being justified by faith, we have v. 1. peace with God, through our Lord Jesus Christ:

Rom. iv. 18. *Who.*] That is Abraham. The connexion is with ver. 16. *Who is the father of us all.* Symonds.

Ibid. *That he might become.*] Rather, *So that he became.* Εἰς τὸ γενέσθαι.

Rom. v. By whom also we have access by faith into this
 2. grace wherein we stand, and rejoice in hope of
 3. the glory of God. And not only so, but we
 4. glory in tribulations also: knowing that tribula-
 5. tion worketh patience; And patience, experi-
 6. ence; and experience, hope: And hope maketh
 7. not ashamed; because the love of God is shed
 8. abroad in our hearts by the Holy Ghost which
 is given unto us. For when we were yet without
 strength, in due time Christ died for the ungodly.
 For scarcely for a righteous man will one die:
 yet peradventure for a good man some would
 even dare to die. But God commendeth his

Rom. v. 3. *We glory in tribulations.*] I were accurately to trace it. The Jews Doddridge.

Rom. v. 7. *Righteous—good.*] Persons who read this verse, are apt to read it as if they supposed the apostle to make a difference between *righteous* and *good*. They place the emphasis on these two words. But I think if any one will place it strongly on the words *scarcely*, and *peradventure*, also upon *some*, *dare*, and *die*; and not upon the two words above mentioned; a different, and a clearer sense will appear: which will be yet further helped by laying also a strong emphasis upon *sinner*s, in the succeeding verse.

love towards us, in that, while we were yet Rom. v.
sinners, Christ died for us. Much more then, 9.
being now justified by his blood, we shall be
saved from wrath through him. For if, when 10.
we were enemies, we were reconciled to God by
the death of his Son, much more, being recon-
ciled, we shall be saved by his life. And not 11.
only so, but we also joy in God through our
Lord Jesus Christ, by whom we have now
received the atonement. Wherefore, as by one 12.
man sin entered into the world, and death by
sin; and so death passed upon all men, for that
all have sinned; (For until the law, sin was in 13.
the world: but sin is not imputed when there is
no law. Nevertheless, death reigned from Adam 14.
to Moses, even over them that had not sinned

Rom. v. 11. *Atonement.*]

The same Greek word, *καταλλάσσω*, which in all the other places where it occurs in the N. T. is translated *reconciliation* or *reconciling*; and why it should not, here, it is difficult to say. It might probably have prevented some error, and saved much contention. The other places are chap. xi. 15. "The reconciling of the world," and 2 Cor. v. 18, 19. "Ministry of reconciliation"—"word of reconciliation." So also, is the corresponding verb, *καταλλάσσω*, twice in the pre-

ceding verse, of this chapter, at 1 Cor. vii. 11. and at 2 Cor. v. 18, 19, 20. I find Macknight agrees with this; and further remarks, the expression of our translators is inaccurate. Men, says he, do not *receive* the atonement. The atonement is made to God. So also Doddridge.

Rom. v. 12. *Wherefore.*]

A continuation of the argument, which however is suspended with this verse, and not resumed until ver. 18.

Rom. v. 13 to 17. *For until the law, &c.*] These verses are all parenthetical.

- Rom. v. after the similitude of Adam's transgression, who
15. is the figure of him that was to come. But not as the offence, so also is the free gift. For if through the offence of one, many be dead, much more the grace of God, and the gift by grace, *which is by one man, Jesus Christ, hath abounded*
 16. *unto many. And not as it was by one that sinned, so is the gift: for the judgment was by one to condemnation, but the free gift is of many*
 17. *offences unto justification. For if by one man's offence death reigned by one; much more they which receive abundance of grace, and of the gift of righteousness, shall reign in life by one, Jesus*
 18. *Christ.) Therefore, as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one, the free gift*
 19. *came upon all men unto justification of life. For as by one man's disobedience many were made sinners, so by the obedience of one, shall many*
 20. *be made righteous. Moreover, the law entered, that the offence might abound. But where sin*
 21. *abounded, grace did much more abound: That*

Rom. v. 15. *Many.* 19. that Chrysostom [an elegant *Many.*] In both places, Gr. Greek writer, whence his name, *Golden mouth*] speaks

Rom. v. 20. *That the offence might abound.*] "ὅτι ὡς ἐν ἑνὶ ἁμαρτωλίῳ τὸ παράπτωμα. Newcome renders it, *So that offences abounded*, and says in the same sense.

The birds their notes renew, and bleating herds
Attest their joy: that hill and valley ring.

as sin hath reigned unto death, even so might Rom. v.
 grace reign through righteousness unto eternal
 life, by Jesus Christ our Lord."

"What shall we say then? Shall we continue vi. 1.
 in sin, that grace may abound? God forbid. How 2.
 shall we, that are dead to sin, live any longer
 therein? Know ye not, that so many of us as 3.
 were baptized into Jesus Christ, were baptized
 into his death? Therefore we are buried with 4.
 him by baptism into death: that like as Christ
 was raised up from the dead by the glory of the
 Father, even so we also should walk in newness
 of life. For if we have been planted together 5.
 in the likeness of his death, we shall be also *in*
the likeness of his resurrection: Knowing this, 6.
 that our old man is crucified with *him*, that the
 body of sin might be destroyed, that henceforth
 we should not serve sin. For he that is dead is 7.
 freed from sin. Now if we be dead with Christ, 8.
 we believe that we shall also live with him;
 Knowing that Christ being raised from the dead 9.
 dieth no more; death hath no more dominion
 over him. For in that he died, he died unto sin 10.
 once: but in that he liveth, he liveth unto God.
 Likewise reckon ye also yourselves to be dead 11.
 indeed unto sin, but alive unto God through
 Jesus Christ our Lord. Let not sin therefore 12.
 reign in your mortal body, that ye should obey
 it in the lusts thereof. Neither yield ye your 13.
 members *as* instruments of unrighteousness unto
 sin: but yield yourselves unto God, as those that

Rom. vi. are alive from the dead; and your members as
 14. instruments of righteousness unto God. For sin
 shall not have dominion over you: for ye are
 15. not under the law, but under grace. What then?
 shall we sin, because we are not under the law,
 16. but under grace? God forbid. Know ye not, that
 to whom ye yield yourselves servants to obey,
 his servants ye are to whom ye obey; whether of
 sin unto death, or of obedience unto righteous-
 17. ness? But God be thanked, that ye were the
 servants of sin; but ye have obeyed from the
 heart that form of doctrine which was delivered
 18. you. Being then made free from sin, ye be-
 19. came the servants of righteousness. I speak
 after the manner of men, because of the infirmity
 of your flesh: for as ye have yielded your mem-
 bers servants to uncleanness and to iniquity,
 unto iniquity; even so now yield your members
 20. servants to righteousness, unto holiness. For
 when ye were the servants of sin, ye were free
 21. from righteousness. What fruit had ye then in
 those things whereof ye are now ashamed? for
 22. the end of those things *is* death. But now being
 made free from sin, and become servants to God,

Rom. vi. 17.—*be thanked sin, have now obeyed, &c. that &c.*] The reader may Blackwall does not allow it
 remark the singular turn of to be either an incorrect ex-
 the phraseology: which is pression or a Hebraism; but
 also the same in the Greek. defends it by instances from
 In common language, it Thucydides, Xenophon, and
 would run, -- *thanked that Cicero.*
ye, who were the servants of

ye have your fruit unto holiness, and the end Rom. vi.
 everlasting life. For the wages of sin *is* death ; 23.
 but the gift of God *is* eternal life, through Jesus
 Christ our Lord."

" Know ye not, brethren, (for I speak to vii. 1.
 them that know the law,) how that the law hath
 dominion over a man as long as he liveth? For 2.
 the woman which hath an husband, is bound by
 the law to *her* husband so long as he liveth ; but
 if the husband be dead, she is loosed from the
 law of *her* husband. So then if, while *her* hus- 3.
 band liveth, she be married to another man, she
 shall be called an adulteress : but if her husband
 be dead, she is free from that law ; so that she is
 no adulteress, though she be married to another
 man. Wherefore, my brethren, ye also are be- 4.
 come dead to the law, by the body of Christ ;
 that ye should be married to another, *even* to
 him who is raised from the dead, that we should
 bring forth fruit unto God. For when we were 5.
 in the flesh, the motions of sins which were by
 the law, did work in our members to bring forth
 fruit unto death. But now we are delivered 6.
 from the law, that being dead wherein we were
 held, that we should serve in newness of spirit,
 and not *in* the oldness of the letter. What shall 7.
 we say then ? *Is* the law sin ? God forbid. Nay,

Rom. vii. 1. *As long as* thus, *The law hath dominion*
he liveth.] Wakefield sup- *over a man so long as it*
 poses the verb ζῆν, translated *exists.* This makes the com-
he liveth, refers to the law ; parison more apposite.

Rom. vii. I had not known sin, but by the law; for I had not known lust, except the law had said, Thou shalt not covet. But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin *was* dead. For I was alive without the law once: but when the commandment came, sin revived, and I died. And the commandment, which *was ordained* to life, I found *to be* unto death. For sin, taking occasion by the commandment, deceived me, and by it slew *me*. Wherefore the law *is* holy, and the commandment holy, and just, and good. Was then that which is good made death unto me? God forbid. But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful. For we know that the law is spiritual: but I am carnal, sold under sin.

Rom. vii. 7. *I had not known lust, except the law had said, Thou shalt not covet.* Symonds.

It may be remarked that the meaning of the word, *lust*, is not now so general, as denoting every inordinate desire, as it was in the days of James I.

Rom. vii. 14. *I am carnal, sold under sin.* It is thought by many, and indeed it can scarcely be otherwise, that the apostle in this chapter does not speak of his own state; but personates an awakened mind, which is bewailing its infirmities. How

For that which I do, I allow not: for what I would, that do I not; but what I hate, that do I. 15.
 If then I do that which I would not, I consent 16.
 unto the law, that *it is* good. Now then it is no 17.
 more I that do it, but sin that dwelleth in me.
 For I know that in me (that is, in my flesh) 18.
 dwelleth no good thing: for to will is present
 with me; but *how* to perform that which is good
 I find not. For the good that I would, I do not: 19.
 but the evil which I would not, that I do. Now 20.
 if I do that I would not, it is no more I that do
 it, but sin that dwelleth in me. I find then a 21.
 law, that, when I would do good, evil is present
 with me. For I delight in the law of God, after 22.
 the inward man: But I see another law in my 23.
 members, warring against the law of my mind,
 and bringing me into captivity to the law of sin
 which is in my members. O wretched man that 24.
 I am! who shall deliver me from the body of
 this death? I thank God, through Jesus Christ 25.

could he say of himself literally, or even figuratively,
 "I am sold under sin?"

Rom. vii. 15. *I allow not.*]
 Οὐ γινώσκω, literally, *I know not*. Used, possibly, as we say familiarly *I don't understand such conduct*, meaning I do not approve it. Yet we seldom use this phrase of our own conduct.

Rom. vii. 25. *I thank God.*] In Greek, this is

Εὐχαριστῶ τῷ Θεῷ, which words written in our letters would be EUCHARISTO TO THEO.

But several Greek manuscripts have it Χάρις τῷ Θεῷ CHARIS TOU THEOU, from which the Vulgate renders, Gratia Dei, *the Grace of God*. This makes a clearer sense. This is Locke's remark. His words are 'The Clermont and other Greek manuscripts.' But Beza

Rom. vii. our Lord. So then, with the mind I myself serve the law of God; but with the flesh, the law of sin."

Rom. viii. " *There is therefore now no condemnation*
 1. to them which are in Christ Jesus, who walk not
 2. after the flesh, but after the Spirit. For the law of the Spirit of life, in Christ Jesus, hath made me free from the law of sin and death.
 3. For what the law could not do, in that it was weak through the flesh, God sending his own Son, in the likeness of sinful flesh, and for sin,
 4. condemned sin in the flesh: That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.
 5. For they that are after the flesh, do mind the things of the flesh: but they that are after the
 6. Spirit, the things of the Spirit. For to be carnally minded *is* death; but to be spiritually

(who introduced to notice the Clermont MS. which is supposed to be about twelve hundred years old, and is probably still preserved at Paris) entirely rejects this reading. He says 'the Vulgate has *Gratia Dei* contrary to all our manuscripts except one, in which we read *Χάρις διὰ τοῦ Θεοῦ*, *Thanks be to God*. The reading seems to have been corrupted by those who thus rendered it, as if it contained an answer to what went before. But in the

former sentence Paul does not so much enquire as exclaim; then collects himself, and expresses his acquiescence in his hope, founded upon Christ Jesus.' *Beza*, in loc. Newcome, in his translation, supplies thus. "I thank God *that I am delivered* through Jesus Christ our Lord."

Rom. viii. 3. *And for sin.*] Consider these words as a parenthesis.

Rom. viii. 6. *For to be carnally minded.*] *For* joins

minded *is* life and peace. Because the carnal Rom. viii.
 mind *is* enmity against God: for it is not sub- 7.
 ject to the law of God, neither indeed can be.
 So then they that are in the flesh, cannot please 8.
 God. But ye are not in the flesh, but in the 9.
 Spirit, if so be that the Spirit of God dwell in
 you. Now if any man have not the Spirit of
 Christ, he is none of his. And if Christ *be* in 10.
 you, the body *is* dead, because of sin; but the
 Spirit *is* life, because of righteousness. But if 11.
 the Spirit of him that raised up Jesus from the
 dead, dwell in you, he that raised up Christ from
 the dead, shall also quicken your mortal bodies,
 by his Spirit that dwelleth in you. Therefore, 12.
 brethren, we are debtors, not to the flesh, to
 live after the flesh. For if ye live after the 13.
 flesh, ye shall die: but if ye through the Spirit
 do mortify the deeds of the body, ye shall live.
 For as many as are led by the Spirit of God, they 14.
 are the sons of God. For ye have not received 15.
 the spirit of bondage again to fear; but ye have
 received the Spirit of adoption, whereby we cry,
 Abba, Father. The Spirit itself beareth witness 16.
 with our spirit, that we are the children of God.
 And if children, then heirs; heirs of God, and 17.
 joint-heirs with Christ; if so be that we suffer
 with *him*, that we may be also glorified toge-
 ther. For I reckon, that the sufferings of this 18.

what follows here to verse 1, Rom. viii. 15. *Abba.*]
 as the reason of what is here Syriac, for Father. So also
 laid down. *Locke.* Gal. iv. 6.

Rom. viii. present time *are* not worthy to be compared with
 19. the glory which shall be revealed in us. For
 the earnest expectation of the creature waiteth
 20. for the manifestation of the sons of God. For
 the creature was made subject to vanity, not
 willingly, but by reason of him who hath sub-
 21. jected *the same* in hope: Because the creature
 itself also shall be delivered from the bondage
 of corruption, into the glorious liberty of the
 22. children of God. For we know that the whole
 creation groaneth, and travaileth in pain toge-
 23. ther until now. And not only *they*, but our-
 selves also, which have the first-fruits of the
 Spirit, even we ourselves groan within our-
 selves, waiting for the adoption, *to wit*, the re-

Rom. viii. 19. *The ear-
 nest expectation.*] Ἀποκατα-
 στασις, thus rendered, signi-
 fies to lift up the head, and
 stretch ourselves out as far
 as possible, to hear some-
 thing agreeable, and of great
 importance; to gain the first
 glimpse of a friend that has
 been long absent; to gain
 the ken of a vessel at sea,
 that carries some passenger
 very dear to us. *Blackwall.*
 Sac. Cl. p. 2. c. 1.

Ibid. *Creature,*] in the
 language of the New Tes-
 tament, signifies mankind:
 especially the Gentile-world,
 as the far greater part of the

creation. See Col. i. 23.
 Mark xvi. 15. compared with
 Matth. xxviii. 19. *Locke.*

Rom. viii. 20. *For the
 creature, &c.*] This is not
 very obvious. Locke and
 Newcome place all this verse
 in a parenthesis, except the
 words *in hope*: which will
 make both a good connexion
 with verse 19. and accord
 well with verse 21. Locke
 supposes *him who hath sub-*
jected, τὸν ὑποτάξαντα, to be
 the tempter; Doddridge, to
 be Adam. However, with-
 out settling this point, the
 notion of a parenthesis helps
 the sense of the whole.

demption of our body. For we are saved by Rom. viii.
 hope: but hope that is seen, is not hope: 24.
 for what a man seeth, why doth he yet hope
 for? But if we hope for that we see not, *then* 25.
 do we with patience wait for *it*. Likewise the 26.
 Spirit also helpeth our infirmities: for we know
 not what we should pray for as we ought: but
 the Spirit itself maketh intercession for us, with
 groanings which cannot be uttered. And he that 27.
 searcheth the hearts, knoweth what *is* the mind
 of the Spirit, because he maketh intercession for
 the saints, according to *the will of God*. And we 28.
 know that all things work together for good to
 them that love God, to them who are the called
 according to *his* purpose. For whom he did 29.
 foreknow, he also did predestinate *to be* con-
 formed to the image of his Son, that he might
 be the first-born among many brethren. More- 30.
 over whom he did predestinate, them he also
 called: and whom he called, them he also justi-
 fied: and whom he justified, them he also glo-
 rified. What shall we then say to these things? 31.
 If God *be* for us, who *can be* against us? He 32.
 that spared not his own Son, but delivered him
 up for us all, how shall he not, with him, also
 freely give us all things? Who shall lay any 33.

Rom. viii. 27. *Mind of* of the gospel, is called "the
the Spirit.] So also, in the Spirit of supplications." Zech.
 verse preceding; *The Spirit* xii. 10. *Locke.*
maketh intercession. The Rom. viii. 29. *That he*
 Spirit promised in the time (i. e. Christ) *might be, &c.*

Rom. viii. thing to the charge of God's elect? *It is God*
 34. that justifieth. Who *is* he that condemneth? *It*
is Christ that died, yea, rather, that is risen
 again, who is even at the right hand of God,
 35. who also maketh intercession for us. Who shall
 separate us from the love of Christ? *shall* tribu-
 lation, or distress, or persecution, or famine, or
 36. nakedness, or peril, or sword? (As it is written,
 For thy sake we are killed all the day long; we
 37. are accounted as sheep for the slaughter.) Nay,
 in all these things we are more than conquerors,
 38. through him that loved us. For I am persuaded
 that neither death, nor life, nor angels, nor
 principalities, nor powers, nor things present,
 39. nor things to come, Nor height, nor depth, nor
 any other creature, shall be able to separate us
 from the love of God, which is in Christ Jesus
 our Lord."

Rom. viii. 33. 34. The reader may perceive the words *it is* twice supplied in these verses, in italics, by our translators. Locke would reject them, and read the latter part of each clause, as a continuation of the question. "Who is he that condemneth? Christ that died?" as if he had said, Can it possibly be Christ that died, &c.? and so of the former.

Rom. viii. 37. *We are more than conquerors.*] For we not only bear, but glory in tribulations, Romans v. 3. We are in deaths often, but still delivered from death, 2 Cor. i. 10. And as the sufferings of Christ abound towards us, so doth also our consolation under them abound through Christ. *Whitby.*

" I say the truth in Christ, I lie not, my con- Rom. ix.
 science also bearing me witness in the Holy 1.
 Ghost, That I have great heaviness and conti- 2.
 nual sorrow in my heart. For I could wish that 3.
 myself were accursed from Christ, for my bre-
 thren, my kinsmen according to the flesh: Who 4.
 are Israelites; to whom *pertaineth* the adoption,
 and the glory, and the covenants, and the giv-
 ing of the law, and the service *of God*, and the
 promises; Whose *are* the fathers, and of whom, 5.
 as concerning the flesh, Christ *came*, who is over
 all, God blessed for ever. Amen. Not as though 6.
 the word of God hath taken none effect. For
 they *are* not all Israel, which are of Israel:
 Neither, because they are the seed of Abra- 7.
 ham, *are they* all children: but, in Isaac shall
 thy seed be called. That is, They which are 8.
 the children of the flesh, these *are* not the chil-
 dren of God: but the children of the promise
 are counted for the seed. For this *is* the word 9.
 of promise, At this time will I come, and Sara
 shall have a son. And not only *this*; but when 10.

Rom. ix. 3. *Accursed from* made unto us, of, ἀπὸ, God,
Christ.] Newcome has it wisdom, &c." "As by, ἀπὸ,
Accursed by Christ; and says the Spirit of the Lord." He
 of ἀπὸ, the word rendered also explains the clause thus,
from, that it denotes the effi- That I might be judiciously
 cient cause in Acts ii. 22. devoted to temporal destruc-
 1 Cor. i. 30. 2 Cor. iii. 18. tion by Christ, if I could
 and elsewhere. These pas- thus prevent the excision of
 sages are, "A man approved my people,
 of, ἀπὸ, God," "Who is

Rom. ix. Rebecca also had conceived by one, *even* by our
 11. father Isaac; (For *the children* being not yet
 born, neither having done any good or evil,
 that the purpose of God according to election
 might stand, not of works, but of him that call-
 12. eth;) It was said unto her, The elder shall serve
 13. the younger. As it is written, Jacob have I
 14. loved, but Esau have I hated. What shall we

Rom. ix. 12. *The elder shall serve the younger.*]

The passage in the Old Testament, whence this is quoted, is as follows: "Two nations are in thy womb, and two manner of people shall be separated from thy bowels, and the one people shall be stronger than the other people, and *the elder shall serve the younger.*"

I have inserted the whole, to show that Jacob and Esau were not spoken of as individuals; but as representing the two nations springing from them; and that the election of which the apostle speaks, is not an election of Jacob to eternal life; but of his posterity, to be the visible church and people of God upon earth, and heirs of the promises, in their first and literal meaning: agreeably to what Moses declared

Deut. vii. 6, 7, 8. That this is the election here spoken of, appears from the following circumstances. 1. It is neither said, nor is it true, of Jacob and Esau personally, that *the elder served the younger*. This is only true of their posterity. 2. Though Esau had served Jacob personally, and been inferior to him in worldly greatness, it would have been no proof at all of Jacob's election to eternal life, nor of Esau's reprobation. As little was the subjection of the Edomites, in David's days, a proof of the election and reprobation of their progenitors. *Macknight.*

Rom. ix. 13. *Jacob have I loved.*] Hosea uses the word *beloved* to express God's restoring the Jews to the honour of being his church and people, after hav-

say then? *Is there* unrighteousness with God? Rom. ix. God forbid. For he saith to Moses, I will have 15. mercy on whom I will have mercy, and I will have compassion on whom I will have compassion. So then *it is* not of him that willeth, nor 16. of him that runneth, but of God that sheweth mercy. For the scripture saith unto Pharaoh, 17. Even for this same purpose have I raised thee up, that I might show my power in thee, and

ing cast them off for a time. *Macknight.*

Ibid. *Esau have I hated.*] What this hatred of Esau was, is declared in the words of the prophecy which immediately follow, namely, "And laid his mountain waste." *Macknight.*

Locke and Newcome understand the word *hated* comparatively.

Bishop Wilson's short note is as follows: 'Jacob have I chosen for the promised seed. Esau have I passed by: not that he and his posterity were damned; but to show the uncontrollable power of God in dispensing his favours, that we ascribe all to his mercy.'

Similar to the foregoing is Doddridge in loc.

Rom. ix. 17. *For this purpose have I raised thee up, &c.*] This phraseology

seems to denote that Pharaoh had been created for destruction. The passage in Exod. ix. 15, 16. stands thus in our translation: "For now I will stretch out my hand, that I may smite thee and thy people with pestilence, and thou shalt be cut off from the earth. And in very deed, for this cause have I raised thee up [in the margin it is, *made thee stand*] for to show in thee my power, and that my name may be declared throughout all the earth."

Now it is remarkable, that Pharaoh was not, that we read, cut off by pestilence, but drowned; nor was there after this a plague of pestilence. I think we cannot call such the slaughter of the first-born; and if we could, Pharaoh was not cut off by it. There seems then some

ROM. ix. that my name might be declared throughout all
 18. the earth. Therefore hath he mercy on whom
 he will *have mercy*, and whom he will he hard-
 19. eneth. Thou wilt say then unto me, Why

error in our version: at least in the tenses of the verbs. Now the plague last spoken of was a boil, which may be called a pestilence. And I find that Bishop Newcome, incidentally mentioning this place, in a note upon Jonah, in his version of the minor prophets, says the passage should be thus rendered: *For now I would have stretched forth mine hand, and would have smitten thee and thy people with the pestilence, and thou shouldst have been cut off from the earth. But indeed for this cause have I continued thee, to show, &c.*

The Latin of the Chaldee paraphrase is, Quoniam nunc prope est coram me, ut mitam plagam fortitudinis meæ, et percutiam te, et populum tuum, peste, consumaberisque de terrâ; veruntamen propter hoc sustinui te, &c. which I think would amount to this in English, *It is almost my purpose to send forth the stroke of my strength, and to smite thee*

and thy people with pestilence, and that thou shalt be consumed from the earth; but for this I have sustained thee, &c. Hammond cites Paulus Fagius, latinizing the Chaldee paraphrase thus, ut missetem plagam, et percussissem te, et deletus esses, &c. which exactly answers to Newcome above cited. In all these the idea of *raising up for destruction* is not to be found; and it seems that our sense of the term *raising up* does not belong to the original. If the word be retained, it may be understood in the sense of *preserved*; and the Septuagint actually have the word διατηρήσεις, *thou wast preserved, or thou wast kept.*

ROM. ix. 18. *Hardeneth.*]

The Lord is often said to do, what he permits, and doth not over-rule. Pharaoh, and the Jews at the time of Christ's appearance, had sufficient proofs of God's interference. But they abused those means, and hardened

doth he yet find fault? For who hath resisted Rom. ix.
 his will? Nay but, O man, who art thou that 20.
 repliest against God? Shall the thing formed
 say to him that formed *it*, Why hast thou made
 me thus? Hath not the potter power over the 21.
 clay, of the same lump to make one vessel unto
 honour, and another unto dishonour? *What* if 22.
 God, willing to show *his* wrath, and to make his
 power known, endured with much long-suffering
 the vessels of wrath fitted to destruction: And 23.
 that he might make known the riches of his
 glory on the vessels of mercy, which he had
 afore prepared unto glory? Even us, whom he 24.
 hath called, not of the Jews only, but also of
 the Gentiles. As he saith also in Osee, I will 25.
 call them my people, which were not my peo-
 ple; and her beloved, which was not beloved.
 And it shall come to pass, *that* in the place 26.
 where it was said unto them, *Ye are* not my
 people; there shall they be called the children
 of the living God. Esaias also crieth concerning 27.

their own hearts. Pharaoh's heart was eventually hard-
 ened in the course of that wise providence, which ought
 to have softened it. New-
 come.

Rom. ix. 22 *Vessels of wrath fitted to destruction.*

Rom. ix. 23. *Vessels of mercy which he had afore prepared unto glory.* Compare Matth. xxv. 34. 41. *Dod-*
 attentive reader will, I doubt *dridge*.

not, infer for himself the great difference of phrase, in which they who are vessels of wrath, and they who are vessels of mercy are spoken of; it being simply said of the former, that they were *fitted to destruction*; but of the latter, that *God prepared them for glory*. Compare Matth. xxv. 34. 41. *Dod-*
dridge.

Rom. ix. Israel, Though the number of the children of Israel be as the sand of the sea, a remnant shall
 28. be saved. For he will finish the work, and cut *it* short in righteousness: because a short work
 29. will the Lord make upon the earth. And as Esaias said before, Except the Lord of Sabaoth had left us a seed, we had been as Sodoma, and
 30. been made like unto Gomorrha. What shall we say then? That the Gentiles, which followed not after righteousness, have attained to righteousness, even the righteousness which is of faith.
 31. But Israel, which followed after the law of righteousness, hath not attained to the law of right-
 32. eousness. Wherefore? Because *they sought it* not by faith, but as it were by the works of the law: for they stumbled at that stumbling-stone;
 33. As it is written, Behold, I lay in Sion a stumbling-stone, and rock of offence: and whosoever believeth on him shall not be ashamed."

Rom. x. 1. "Brethren, my heart's desire and prayer to
 2. God for Israel is, that they might be saved. For I bear them record, that they have a zeal of God,
 3. but not according to knowledge. For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness
 4. of God. For Christ *is* the end of the law for
 5. righteousness to every one that believeth. For Moses describeth the righteousness which is of

Rom. ix. 29. *Lord of Sabaoth.*] Which is, *Lord of armies*, or *Lord of hosts*.

the law, That the man which doeth those things Rom. x. shall live by them. But the righteousness which 6. is of faith speaketh on this wise, Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down *from above*): Or, 7. Who shall descend into the deep? (that is, to bring up Christ again from the dead). But 8. what saith it? The word is nigh thee, *even* in thy mouth, and in thy heart: that is, the word of faith, which we preach: That if thou shalt 9. confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with 10. the heart man believeth unto righteousness; and with the mouth confession is made unto salvation. For the scripture saith, Whosoever be- 11. lieveth on him shall not be ashamed. For there 12. is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him. For whosoever shall call 13. upon the name of the Lord shall be saved. How 14. then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how

Rom. x. 13. *The Lord.*] the name of the Lord shall be delivered."
The Lord Jehovah, Joel ii. 32, which name is here given to Christ. *Wilson*. Modern translators, as Lowth and Newcome, retain,

The passage in Joel is, "And it shall come to pass that whosoever shall call on the name, *Jehovah*, which our translators generally render, *the Lord*."

- Rom. x. shall they hear without a preacher? And how
 15. shall they preach, except they be sent? As it is
 written, How beautiful are the feet of them that
 preach the gospel of peace, and bring glad
 16. tidings of good things! But they have not all
 obeyed the gospel. For Esaias saith, Lord, who
 17. hath believed our report? So then, faith *cometh*
 by hearing, and hearing by the word of God.
 18. But I say, Have they not heard? Yes verily,
 their sound went into all the earth, and their
 19. words unto the ends of the world. But I say,
 Did not Israel know? First, Moses saith, I will
 provoke you to jealousy by *them that are* no
 people, *and* by a foolish nation I will anger
 20. you. But Esaias is very bold, and saith, I was

Rom. x. 16. *But they* Did not Israel know?] One
have not all obeyed the gos- is naturally led to ask, Know
pel.] I think it would be a what? Beza, the Zurich
 closer and clearer translation version, and that of Geneva
 of this passage, which begins supply the sacred name;
 in verse 15. to say, *How* L'Enfant and Beausobre sup-
beautiful are the feet of those ply *l'evangile* (the gospel),
who bring good tidings of but neither of these inter-
peace, who bring good tid- pretations seems to be well
ings of good things. But all founded. It is most probable
have not obeyed the good tid- that St. Paul alludes to the
ings. There seems no valid conversion of the Gentiles,
 reason for saying in one part, which the Jews must have
preach the gospel, and just known to have been foretold
 after, *bring glad tidings:* by their own writers. One
 the same Greek word serving can hardly give the full sense
 in each place, namely, *εὐαγ-* of this clause without a peri-
γελιζομένων. phrasis. *Symonds.*

Rom. x. 19. *But I say,*

found of them that sought me not: I was made manifest unto them that asked not after me. But to Israel he saith, All day long I have stretched forth my hands unto a disobedient and gainsaying people.”

“ I say then, Hath God cast away his people? God forbid. For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin. God hath not cast away his people which he fore-knew. Wot ye not what the scripture saith of Elias? how he maketh intercession to God against Israel, saying, Lord, they have killed thy prophets, and digged down thine altars; and I am left alone, and they seek my life. But what saith the answer of God unto him? I have reserved to myself seven thousand men, who have not bowed the knee to *the image of Baal*. Even so then at this present time also there is a remnant according to the election of grace. And if by grace, then *is it* no more of works: otherwise grace is no more grace. But if *it be* of works, then is it no more grace: otherwise work is no more work. What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded (According as it is written; God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear), unto this day. And David saith, Let their table be made a snare, and a trap, and a

Rom. xi. 7. *Blinded.*] Rom. xi. 9. *Let their table be made a snare, &c.]* Rather hardened, *ἠρωπώθησαν.*

Rom. xi. stumbling-block, and a recompence unto them:

10. Let their eyes be darkened, that they may not
11. see, and bow down their back alway. I say then, Have they stumbled that they should fall? God forbid: but *rather* through their fall salvation *is come* unto the Gentiles, for to provoke
12. them to jealousy. Now if the fall of them *be* the riches of the world, and the diminishing of them the riches of the Gentiles: how much
13. more their fulness? For I speak to you, Gentiles, inasmuch as I am the apostle of the Gen-
14. tiles, I magnify mine office: If by any means I may provoke to emulation *them which are my*
15. *flesh*, and might save some of them. For if the casting away of them *be* the reconciling of the world, what *shall* the receiving *of them be*, but
16. life from the dead? For if the first-fruit *be* holy, the lump *is also holy*: and if the root *be* holy, so
17. *are* the branches. And if some of the branches

They who are skilled in the Hebrew tongue, know that these words are as capable of the future, as of the imperative mood and tense. They are rendered in the future, by Arias Montanus. And the Seventy sometimes render them in the imperative and sometimes in the future. *Whitby*: who gives an instance of each.

Rom. xi. 11. *Through their fall.*] When the Jews rejected the gospel, it was immediately preached to the

Gentiles. If the Jews as a nation had received it, their church would [probably] have been first settled. But it seems to have been originally the design of Providence that Christ should be preached to the Gentiles. Luke ii. 32. John x. 16, &c. *New-come*. See also Isaiah xlix. 6.

Ibid. God forbid.] See note on 1 Cor. iv. 8. and so for the foregoing instances in this epistle, also for those at 1 Cor. vi. 15. Gal. ii. 17. iii. 21. vi. 14.

be broken off, and thou being a wild olive-tree Rom. xi.
 wert grafted in among them, and with them
 partakest of the root and fatness of the olive-
 tree; Boast not against the branches: but if 18.
 thou boast, thou bearest not the root, but the
 root thee. Thou wilt say then, The branches 19.
 were broken off, that I might be grafted in.
 Well; because of unbelief they were broken 20.
 off, and thou standest by faith. Be not high-
 minded, but fear: For if God spared not the 21.
 natural branches, *take heed* lest he also spare not
 thee. Behold therefore the goodness and seve- 22.
 rity of God: on them which fell, severity: but
 toward thee, goodness, if thou continue in *his*
 goodness: otherwise thou also shalt be cut off.
 And they also, if they abide not still in unbelief, 23.
 shall he grafted in: for God is able to graft them
 in again. For if thou wert cut out of the olive- 24.
 tree which is wild by nature, and wert grafted,
 contrary to nature, into a good olive-tree; how
 much more shall these, which be the natural
branches, be grafted into their own olive-tree?
 For I would not, brethren, that ye should be 25.
 ignorant of this mystery, (lest ye should be wise
 in your own conceits,) that blindness in part is
 happened to Israel, until the fulness of the
 Gentiles be come in. And so all Israel shall be 26.
 saved: as it is written, There shall come out of
 Sion the Deliverer, and shall turn away ungod-
 liness from Jacob: For this *is* my covenant unto 27.
 them, when I shall take away their sins. As 28.

Rom. xi. concerning the gospel, *they are enemies*, for your sakes: but as touching the election, *they*
 29. *are* beloved, for the fathers' sakes. For the gifts and calling of God *are* without repentance.
 30. For as ye in times past have not believed God, yet have now obtained mercy through their un-
 31. belief; Even so have these also now not believed, that through your mercy they also may
 32. obtain mercy. For God hath concluded them all in unbelief, that he might have mercy upon
 33. all. O the depth of the riches both of the wisdom and knowledge of God! how unsearchable
 34. *are* his judgments, and his ways past finding
 35. out! For who hath known the mind of the Lord, or who hath been his counsellor? Or
 36. who hath first given to him, and it shall be recompensed unto him again? For of him, and through him, and to him, *are* all things: to whom *be* glory for ever. Amen."

xii. 1. "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a

Rom. xii. 1. *I beseech.*] with a very solemn epiphonema, closes that admirable evangelical discourse to the church of Rome, which had taken up the eleven foregoing chapters. It was addressed to the two sorts of converts, viz. Jews and Gentiles, into which, as into two distinct bodies, he all along, through this epistle, divides all mankind.

St. Paul, says he, in the end of the foregoing chapter,

living sacrifice, holy, acceptable unto God, Rom. xii. *which is your reasonable service.* And be not 2.

1. As to the Gentiles, he endeavours to satisfy them, that though they, for their apostasy from God, to idolatry and the worship of false gods, had been abandoned, and lived in sin and blindness, without God in the world, strangers from the knowledge and acknowledgment of him; yet that the mercy of God through Jesus Christ was extended to them; whereby there was now a way open to them to become his people. For since no man could be saved by his own righteousness; no, not the Jews themselves by the deeds of the law; the only way to salvation now, both for Jews and Gentiles, was by faith in Jesus Christ. Nor had the Jews any other way now to continue themselves the people of God, than by receiving the gospel: which way was opened also to the Gentiles, and they as freely admitted into the kingdom of God, erected under Jesus Christ, as the Jews; and upon the sole terms of believing. So that

there was no need at all for the Gentiles to be circumcised, to become Jews, that they might be partakers of the benefits of the gospel.

2. As to the Jews, the apostle's other great aim is to remove the offence which they took at the gospel, because the Gentiles were received into the church as the people of God, and were allowed to be subjects of the kingdom of the Messiah. To bring them to a better temper, he shows them, from the sacred scripture, that they could not be saved by the deeds of the law; and therefore the doctrine of righteousness by faith ought not to be so strange a thing to them. And as to their being, for their unbelief, rejected from being the people of God, and the Gentiles taken in their room, he shows plainly that this was foretold in the Old Testament; and that herein no injustice was done to them. God was sovereign over all mankind, and might choose whom he would to be his

- Rom. xii. conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what *is* that good, and acceptable, and
3. perfect will of God. For, I say, through the grace given unto me, to every man that is among you, not to think *of himself* more highly than he ought to think; but to think soberly, according as God hath dealt to every man the
 4. measure of faith. For as we have many members in one body, and all members have not the
 5. same office: So we, *being* many, are one body in Christ, and every one members one of ano-
 6. ther. Having then gifts differing according to the grace that is given to us, whether prophecy, *let us prophesy* according to the proportion of
 7. faith; Or ministry, *let us wait* on our minister-
 8. ing: or he that teacheth, on teaching; Or he that exhorteth, on exhortation: he that giveth, *let him do it* with simplicity; he that ruleth, with diligence; he that sheweth mercy, with

people, with the same freedom that he chose the posterity of Abraham among all the nations of the earth; and of that race chose the descendants of Jacob, before those of his elder brother Esau; and that, before they had a being, or were capable of doing good or evil. In all which discourse of his, it is plain the election spoken of has for its object only na-

tions, or collective bodies politic, in this world; and not particular persons, in reference to their eternal state.

Having thus finished the principal design of his writing, he here, in this, as is usual with him in all his epistles, concludes with practical and moral exhortations. *Locke,*

cheerfulness. *Let love be without dissimulation.* Rom. xii. 9.
 Abhor that which is evil; cleave to that which is good. *Be kindly affectioned one to another* 10.
 with brotherly love; in honour preferring one another; Not slothful in business; fervent in 11.
 spirit; serving the Lord; Rejoicing in hope; 12.
 patient in tribulation; continuing instant in prayer; Distributing to the necessity of saints; 13.
 given to hospitality. Bless them which persecute you: bless, and curse not. Rejoice with 14.
 them that do rejoice, and weep with them that weep. *Be of the same mind one toward another.* 16.
 Mind not high things, but condescend to men of low estate. Be not wise in your own conceits. Recompense to no man evil for evil. 17.
 Provide things honest in the sight of all men. If it be possible, as much as lieth in you, live 18.
 peaceably with all men. Dearly beloved, 19.
 avenge not yourselves, but *rather* give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord. Therefore if thine 20.

Rom. xii. 13. *Given to country for religion. Locke. hospitality.]* It was the more proper for the apostles so frequently to enforce this duty, as the want of public inns (much less common than among us, though not quite unknown, Luke x. 34, 35.) rendered it difficult for strangers to get accommodation; and as many Christians might be banished from their native

What our translation renders *given to hospitality*, in the original signifies more strongly, *Follow after*, or *pursue hospitality*. Seek out opportunities of obliging mankind. *Blackwall. Sac. Clas. p. 2. c. 2. §. 3.*

Rom. xii. 19. *Rather.]* Why is this word put in? Not so, in Gr.

Rom. xii. enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of
 21. fire on his head. Be not overcome of evil, but overcome evil with good."

- xiii. 1. "Let every soul be subject unto the higher powers. For there is no power but of God: the
 2. powers that be, are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist, shall receive
 3. to themselves damnation. For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? Do that which is good, and thou shalt have praise of the same:
 4. For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath
 5. upon him that doeth evil. Wherefore ye must needs be subject, not only for wrath, but also for

Rom. xii. 20. *Heap coals of fire on his head.*] There is a noble strain of Christian courage, prudence, and goodness, that nothing in Epictetus, Plutarch, or Antonine can vie with. The moralists and heroes of paganism could not write and act to the height of this. *Blackwall*, Sac. Clas. p. 2. c. 1. §. 3.

Rom. xiii. 2. *Damnation.*] Rather, as in some other places, *Condemnation* or *judgment*.
 Rom. xii. 21. *Be not overcome of evil, but overcome evil with good.*] This

conscience sake. For, for this cause pay ye tri-Rom. xiii.
 bute also: for they are God's ministers, attend- 6.
 ing continually upon this very thing. Render 7.
 therefore to all their dues: tribute to whom tri-
 bute *is due*; custom to whom custom; fear to
 whom fear; honour to whom honour. Owe no 8.
 man any thing, but to love one another: for he
 that loveth another hath fulfilled the law. For 9.
 this, Thou shalt not commit adultery, Thou shalt
 not kill, Thou shalt not steal, Thou shalt not bear
 false witness, Thou shalt not covet; and if *there*
be any other commandment, it is briefly com-
 prehended in this saying, namely, Thou shalt
 love thy neighbour as thyself. Love worketh no 10.
 ill to his neighbour: therefore love *is* the ful-
 filling of the law. And that, knowing the time, 11.
 that now *it is* high time to awake out of sleep:
 for now *is* our salvation nearer than when we
 believed. The night is far spent, the day is at 12.
 hand: let us therefore cast off the works of
 darkness, and let us put on the armour of light.
 Let us walk honestly, as in the day; not in riot- 13.
 ing and drunkenness, not in chambering and
 wantonness, not in strife and envying. But put 14.
 ye on the Lord Jesus Christ, and make not pro-
 vision for the flesh, to *fulfil* the lusts *thereof*."

"Him that is weak in the faith receive ye, xiv. 1.
 but not to doubtful disputations. For one believeth 2.
 that he may eat all things: another, who is weak,
 eateth herbs. Let not him that eateth, despise 3.
 him that eateth not; and let not him which eat-
 eth not, judge him that eateth: for God hath

Rom. xiv. received him. Who art thou that judgest another man's servant? to his own master he standeth or falleth. Yea, he shall be holden up : for God is able to make him stand. One man esteemeth one day above another : another esteemeth every day *alike*. Let every man be fully persuaded in his own mind. He that regardeth the day, regardeth *it* unto the Lord ; and he that regardeth not the day, to the Lord he doth not regard *it*. He that eateth, eateth to the Lord, for he giveth God thanks ; and he that eateth not, to the Lord he eateth not, and giveth God thanks. For none of us liveth to himself, and no man dieth to himself. For whether we live, we live unto the Lord ; and whether we die, we die unto the Lord : whether we live therefore, or die, we are the Lord's. For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living. But why dost thou judge thy brother ; or why dost thou set at nought thy brother ? For we shall all stand before the judgment-seat of Christ. For it is written, *As I live*, saith the Lord, every knee shall bow to me, and every tongue shall confess to God. So then every one of us shall give account of himself to God. Let us not therefore judge one another any more : but judge this rather, that no man put a stumbling-block, or an occasion to fall in *his* brother's way. I know, and am persuaded by the Lord Jesus, that *there is* nothing unclean of itself : but to him that esteemeth any thing to be

unclean, to him *it is* unclean. But if thy brother Rom. xiv.
 be grieved with *thy* meat, now walkest thou not 15.
 charitably. Destroy not him with thy meat, for
 whom Christ died. Let not then your good be 16.
 evil spoken of. For the kingdom of God is not 17.
 meat and drink; but righteousness, and peace,
 and joy in the Holy Ghost. For he that in these 18.
 things serveth Christ *is* acceptable to God, and
 approved of men. Let us therefore follow after 19.
 the things which make for peace, and things
 wherewith one may edify another. For meat 20.
 destroy not the work of God. All things indeed
are pure; but *it is* evil for that man who eateth
 with offence. *It is* good neither to eat flesh, 21.
 nor to drink wine, nor *any thing* whereby thy
 brother stumbleth, or is offended, or is made
 weak. Hast thou faith? Have *it* to thyself before 22.
 God. Happy *is* he that condemneth not himself
 in that thing which he alloweth. And he that 23.
 doubteth is damned if he eat, because *he eateth*
 not of faith: for whatsoever *is* not of faith is sin."

"We then that are strong, ought to bear the xv. 1.
 infirmities of the weak, and not to please our-

Rom. xiv. 15. *Grieved* firmed by the words, *Destroy*
with thy meat.] *Grieved* not him with thy meat, and
 here does not simply mean, also by 1 Cor. viii. 9—13.
made sorrowful; but, Locke.
brought into trouble and discompo- Ibid. *Destroy not him—*
sure; or receives a hurt or for whom Christ died.] See
wound: as every one does the note on 1 Cor. viii. 11.
 who, by another's example, Rom. xiv. 23. *Damned.*]
 does what he supposes to be Condemned. *Newcome.*
 unlawful. This sense is con-

Rom. xv. selves. Let every one of us please *his* neighbour

2. 3. for *his* good, to edification. For even Christ pleased not himself; but, as it is written, The reproaches of them that reproached thee fell on

4. me. For whatsoever things were written aforetime were written for our learning, that we through patience, and comfort of the scriptures,

5. might have hope. Now the God of patience and consolation grant you to be like-minded one to-

6. ward another, according to Christ Jesus: That ye may with one mind *and* one mouth glorify God,

7. even the Father of our Lord Jesus Christ. Wherefore receive ye one another, as Christ also re-

8. ceived us, to the glory of God. Now I say, that Jesus Christ was a minister of the circumcision

Rom. xv. 8. *Jesus Christ was a minister of the circumcision, &c.*] Jesus Christ was born a Jew, and exercised his ministry among the Jews; in order that the truth of God's promises to the fathers, concerning the blessing of the nations in Abraham's seed, might be performed by the conversion of the Jews and Gentiles. For as the Jews were the only people upon earth who worshipped the true God, and had his oracles or revelations in their hands, it was absolutely necessary [I do not admire these phrases. I

would rather say, The Lord saw meet] that the gospel, in which all the former revelations terminated, should be first preached to them; that a sufficient number of them receiving it, might preach it to the Gentiles as the fulfilment of the former revelations, of which their nation were the keepers. The gospel being thus offered to the Gentiles as the word of the same God, who anciently spake to the fathers of the Jewish nation by the prophets, that circumstance, with the miracles which first attended the preaching of it,

for the truth of God, to confirm the promises Rom. xv. *made* unto the fathers: And that the Gentiles 9. might glorify God for *his* mercy; as it is written, For this cause I will confess to thee among the Gentiles, and sing unto thy name. And again 10. he saith, Rejoice, ye Gentiles, with his people. And again, Praise the Lord, all ye Gentiles; and 11. laud him, all ye people. And again Esaias saith, 12. There shall be a root of Jesse, and he that shall rise to reign over the Gentiles; in him shall the Gentiles trust. Now the God of hope fill you 13. with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost. And I myself also am persuaded of you, 14.

so powerfully demonstrated it to be from God, that multitudes of the Gentiles, receiving it, turned from idols to worship the living and true God: whereby the truth of God's promise to the fathers, concerning the blessing of the nations in Christ, was illustriously confirmed. *Macknight.*

Rom. xv. 10. *Again he saith.*] There appears some difficulty in these words, because David is the author of the first quotation, and Moses, of the second. Newcome, cutting the knot, has, *it is said.* Wakefield turns it, *the scripture saith.* In the Greek word, λέγει, we

must understand a governing noun to be understood, indefinitely, viz. *the writer.*

Rom. xv. 11. *Praise—and laud.*] This seems tautology. There are different words used in the original. Αἰνεῖτε and ἑπαινεῖσατε, and the tense also changed. If ἐπὶ, in composition, as grammarians say, augments the sense, might we not render it, *Praise the Lord, all ye gentiles, yea, highly praise him, all ye people.* I conceive the rendering of καὶ by *yea*, will easily be allowed; if not let it still be, *and*

Rom. xv. 12. *Trust.*] Gr. *hope.*

- Rom. xv. my brethren, that ye also are full of goodness, filled with all knowledge, able also to admonish
 15. one another. Nevertheless, brethren, I have written the more boldly unto you in some sort, as putting you in mind, because of the Grace
 16. that is given to me of God, That I should be the minister of Jesus Christ to the Gentiles, ministering the gospel of God, that the offering up of the Gentiles might be acceptable, being
 17. sanctified by the Holy Ghost. I have therefore whereof I may glory through Jesus Christ, in
 18. those things which pertain to God. For I will not dare to speak of any of those things which Christ hath not wrought by me, to make the
 19. Gentiles obedient, by word and deed, Through

Rom. xv. 16. *Ministering the gospel.*] This conveys a sense short of the Greek *ἡγεγυῖεντα*. Suppose we were to turn it, *sacredly ministering*: that is, reverently and freely performing the sacred office of gospel-ministry.

Rom. xv. 19. *Through.*] Gr. *By the power of*, as in the next clause. Our translators probably put *through*, to diversify the language; but there is often force in repetition.

Ibid. It has been thought that the supernatural works, performed by our Lord and

his apostles, were distinguished by different names, to mark the ends for which they were performed: — that such of them as were intended for proving the truth of any doctrine asserted, or message brought by the miracle-worker, were called *σημεῖα*, *signs*, Mark xvi. 20.— that such as were intended to astonish, and terrify, and draw the attention of the beholders, were called *τέχνη*, *wonders*. Of this sort was the punishment of Ananias and Sapphira with death; and, of Elymas, with blindness. In the gospels, the

mighty signs and wonders, by the power of the Rom. xv.
 Spirit of God; so that from Jerusalem, and
 round about unto Illyricum, I have fully
 preached the gospel of Christ. Yea, so have I 20.
 strived to preach the gospel, not where Christ
 was named, lest I should build upon another
 man's foundation: But as it is written, To whom 21.
 he was not spoken of, they shall see: and they
 that have not heard shall understand. For which 22.
 cause also I have been much hindered from
 coming to you. But now having no more 23.
 place in these parts, and having a great desire
 these many years to come unto you; Whenso- 24.
 ever I take my journey into Spain, I will come
 to you: for I trust to see you in my journey,
 and to be brought on my way thitherward
 by you, if first I be somewhat filled with your
company. But now I go unto Jerusalem, to mi- 25.

miracles of Christ are com-
 monly called *δυνάμεις*, *mighty*
works, Mark vi. 2. 3. 14. to
 express the great power ex-
 erted in the performance of
 them. *Macknight*. My au-
 thor has not been happy in
 the choice of the term *exert*.
 Christ did all, at a word.

Ibid. Illyricum.] It is
 far from clear that the a-
 postle actually entered Illy-
 ricum: which might only be
 the boundary of his Grecian
 travels. This is the only
 place in the New Testament

where this country is mention-
 ed. It was a district lying
 on the north-east coast of the
 Adriatic gulf. Its ancient
 boundaries are not exactly
 known. It may suffice for
 our present purpose to ob-
 serve, that on the south-east
 it was bounded by Mace-
 donia, in which the apostle
 is known to have travelled.
 Dalmatia, mentioned 2 Tim.
 iv. 10. seems to have been
 the southern part of Illyri-
 cum.

Rom. xv. nister unto the saints. For it hath pleased them
 26. of Macedonia and Achaia to make a certain con-
 27. tribution for the poor saints which are at Jerusa-
 28. lem. It hath pleased them verily ; and their
 debtors they are. For if the Gentiles have been
 made partakers of their spiritual things, their
 duty is also to minister unto them in carnal
 29. things. When therefore I have performed this,
 and have sealed to them this fruit, I will come by
 30. you into Spain. And I am sure that, when I
 come unto you, I shall come in the fulness of
 the blessing of the gospel of Christ. Now I
 beseech you, brethren, for the Lord Jesus
 Christ's sake, and for the love of the Spirit, that
 ye strive together with me in *your* prayers to
 31. God for me ; That I may be delivered from
 them that do not believe in Judea ; and that my
 service which *I have* for Jerusalem, may be ac-
 32. cepted of the saints ; That I may come unto you
 with joy by the will of God, and may with you
 33. be refreshed. Now the God of peace *be* with you
 all. Amen."

xvi. 1. " I commend unto you Phœbe our sister,
 which is a servant of the church which is at
 2. Cenchrea : That ye receive her in the Lord, as
 becometh saints, and that ye assist her in what-
 soever business she hath need of you, for she

Rom. xvi. 1. *A servant* was a sea-port to Corinth for
of the church which is at the trade from the east, by
Cenchrea.] More literally, the Saronic gulf. It lay on
a deaconess. Cenchrea or the isthmus, and was in the
 Kenchrea, Gr. Κενχρεαι, was immediate neighbourhood of
 not far from Corinth. It the Isthmian games.

hath been a succourer of many, and of my-Rom. xvi. self also. Greet Priscilla and Aquila my 3. helpers in Christ Jesus: Who have for my 4. life laid down their own necks: unto whom not only I give thanks, but also all the churches of the Gentiles. Likewise greet the 5. church that is in their house. Salute my well-

Rom. xvi. 3. *Priscilla and Aquila.*] When Paul left Corinth the first time, Aquila and Priscilla accompanied him to Ephesus, Acts xviii. 18. 19. When he departed from this latter city to go to Jerusalem, they did not go with him, but remained at Ephesus till he returned: as is plain from their sending their salutations to the Corinthians, in the apostle's first epistle, 1 Cor. xvi. 19. which epistle was written from Ephesus, while he abode there, after he returned from Jerusalem, as mentioned, Acts xix. 1. But on the death of the emperor Claudius [who had banished the Jews from Italy] Aquila and Priscilla seem to have gone back to Rome: for, that they were in Rome when the apostle wrote his epistle to the Romans, seems evident from this salutation. *Mac-knight.*

Rom. xvi. 5. *The church in their house.*] This may imply their family; or, more extensively, a number of Christians who met with them at their house, for religious purposes, probably instruction: for it may be remembered that this couple were Christian instructors; and that, after them, Paul himself taught at Rome, in his own hired house. At any rate it shows that the scripture meaning of the word, church, is not only the general body of believers in a nation, but even small societies.

Macknight cites Origen, a man deeply versed in scripture, saying that when a whole family was converted, the salutation ran, *To the church* in such a house; when only a part, it was directed to those in the family *who were in the Lord*, or *to the brethren with them*, or *to all*

- Rom. xvi. beloved Epenetus, who is the first-fruits of
 6. Achaia unto Christ. Greet Mary, who bestowed
 7. much labour on us. Salute Andronicus and
 Junia, my kinsmen, and my fellow-prisoners,
 who are of note among the apostles, who also
 8. were in Christ before me. Greet Amplias, my
 9. beloved in the Lord. Salute Urbane, our helper
 10. in Christ, and Stachys, my beloved. Salute
 Apelles, approved in Christ. Salute them which
 11. are of Aristobulus' *household*. Salute Herodion,
 my kinsman. Greet them that be of the *house-*
 12. *hold* of Narcissus, which are in the Lord. Salute
 Tryphena and Tryphosa, who labour in the Lord.
 Salute the beloved Persis, which laboured much
 13. in the Lord. Salute Rufus chosen in the Lord,
 14. and his mother and mine. Salute Asyncritus,
 Phlegon, Hermas, Patrobas, Hermes, and the

the saints with them : for however might have once
 saint and brother seem to lived in Achaia, and been
 have been synonymous. one of that house. *Mac-*

Ibid. *First - fruits of knight.*

Achaia.] The Alexandrian Rom. xvi. 7. *My fellow-*
 and Clermont manuscripts, *prisoners.*] It appears, from
 with the Arabic, Ethiopic, 2 Cor. xi. 23. that Paul, ere
 and Vulgate versions, with this, had been several times
 many of the Latin commen- in prison. *Id.*

tators, have τῆς Ἀσίας, of Rom. xvi. 12. *Who la-*
Asia, in this place; which *bour in the Lord.*] The
 some suppose to be the true participle, τὰς κοπιώσας, being
 reading, because the apostle in the feminine gender, the
 calls the house of Stephanas persons here said to labour
 the first-fruits of Achaia, in the Lord were probably
 1 Cor. xvi. 15. Epenetus, female presbyters or dea-

brethren which are with them. Salute Philolo-Rom. xvi.
 gus, and Julia, Nereus, and his sister, and Olym- 15.
 pas, and all the saints which are with them.
 Salute one another with an holy kiss. The 16.
 churches of Christ salute you. Now I beseech 17.
 you, brethren, mark them which cause divisions
 and offences, contrary to the doctrine which ye
 have learned; and avoid them. For they that 18.
 are such, serve not our Lord Jesus Christ, but
 their own belly; and by good words and fair
 speeches deceive the hearts of the simple. For 19.
 your obedience is come abroad unto all *men*. I
 am glad therefore on your behalf; but yet I
 would have you wise unto that which is good,
 and simple concerning evil. And the God of 20.
 peace shall bruise Satan under your feet shortly.
 The grace of our Lord Jesus Christ *be* with you.
 Amen. Timotheus my work-fellow, and Lucius, 21.
 and Jason, and Sosipater, my kinsmen, salute
 you. I, Tertius, who wrote *this* epistle, salute 22.
 you in the Lord. Gaius mine host, and of the 23.

cons, who employed them-
 selves at Rome in propa-
 gating the gospel: as was
 Persis likewise, who, in the
 same verse, is said to have
 laboured much in the Lord.
Macknight. It may just be
 added that Paul describes the
 services of these women by
 the same term by which, in
 other places, he describes his

own: namely the verb, *κο-
 πιδω*.

Rom. xvi. 21. *Jason and
 Sosipater*.] Probably he who
 had been Paul's host at Thes-
 salonica, Acts xvii. 7.—and
 Sopater of Berea, xx. 4.

Rom. xvi. 23. *Gaius mine
 host*.] Probably the Gaius
 mentioned, 1 Cor. i. 14.

Rom. xvi. whole church, saluteth you. Erastus the chamberlain of the city saluteth you, and Quartus a
 24. brother. The grace of our Lord Jesus Christ be
 25. with you all. Amen. Now to him that is of
 power to stablish you according to my gospel,
 and the preaching of Jesus Christ, according to
 the revelation of the mystery ; which was kept
 26. secret since the world began, But now is made

Ibid. *Chamberlain of the city:*] that is, of Corinth. The Greek word is *οἰκονόμος*, translated in other parts of the New Testament, *steward*; a person who *manages* the concerns of a *house*.—so, of a *city*. The first officer of the crown in England is called Lord high steward. The Vulgate render this place by a word importing *treasurer*: *arcarius*.—The chamberlain of London manages money-matters. Hence, probably, with the Vulgate in their eye, our translators chose their term. At any rate Erastus seems to have been a considerable person at Corinth.

Rom. xvi. 25. *Now to him that is, &c.*] This doxology, or ascription of glory, is placed in some manuscript copies at the end of the 14th chapter. It occurs in both places in

the famous Alexandrian copy. It has been thought that some zealous person removed it, lest a suspicion should take place of want of authenticity in what forms the two last chapters. Two things are obvious. The apostle did not restrain his doxologies to the ends of his letters: witness the end of the 11th chapter, also i. 25. and ix. 5. Secondly, The epistle seems to end solemnly with the benediction at ver. 24.

Ibid. *My gospel.*] My particular message of Christian benevolence. Paul, it may be recollected, was eminently the apostle to the uncircumcision, and eminent in declaring the abolition of the law, by the coming of the Messiah. *Macknight.*

Ibidem. *Since the world began.*] This is certainly not a literal, and many

manifest, and by the scriptures of the prophets, Rom. xvi. according to the commandment of the everlasting God, made known to all nations, for the obedience of faith: To God only wise, *be glory* 27. through Jesus Christ, for ever. Amen."

IN the Epistle to the Romans, it may be observed that a collection for the poor saints at Jerusalem is mentioned (xv. 25, & seq.) Something, to say the least, of the same kind, is also mentioned in both epistles to the Corinthians. (1 Cor. xvi. 2 Cor. ix.) With this collection Paul now proposed to go into Judea, and to take ship at once from Greece to Syria: that is, probably, to Antioch. But "when the Jews laid Acts **xx** wait for him, as he was about to sail into Syria, **3**.

learned men think not a right translation, of χρόνος αἰώνιος. It should rather be, *in the secular times, or in the times of the ages*: that is, of those of the Jewish policy, which at the time when the apostle was writing, was consummated, and ended by Christ. The times of the law were reckoned by *jubilees*, and the interval was

called *an age*. The mystery hidden from these times seems to be the call of the Gentiles: of which, though we, who have seen it brought to pass, can perceive traces in the prophets; yet it appears that the Jews never understood it, but were offended with those who were the instruments of it. See **Locke** on this verse.

- Acts xx. he purposed to return through Macedonia. And
4. there accompanied him into Asia, Sopater of Berea; and of the Thessalonians, Aristarchus and Secundus; and Gaius of Derbe, and Timotheus;
 5. and of Asia, Tychicus and Trophimus. These
 6. going before tarried for us at Troas. And we sailed away from Philippi, after the days of unleavened bread, and came unto them to Troas in
 7. five days; where we abode seven days. And upon the first *day* of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until mid-
 8. night. And there were many lights in the upper chamber, where they were gathered together.
 9. And there sat in a window, a certain young man named Eutychus, being fallen into a deep sleep; and as Paul was long preaching, he sunk down with sleep, and fell down from the third loft, and

Acts xx. 7. *To break, &c.*] To partake of a love-feast which concluded with the eucharist. The victims offered to idols being the chief support of the heathen poor in their cities; and abstinence from such offerings being enjoined to Christians for wise reasons; these love-feasts were early instituted instead of them, for the benefit of indigent converts. *Newcome.* Barclay, *Apol.*

prop. xiii. § 8. combats the notion of this having been what is termed a sacramental eating.

Ibidem. *Preached unto them.*] Rather *discoursed with them.* διελέγετο. See v. 11.

Acts xx. 9. *Sunk down with sleep.*] Gr. *was borne down.* χατενεχθη.

The eastern windows are very large, and even with the floor. It is no wonder that Eutychus might fall out,

was taken up dead. And Paul went down, and Acts xx.
 fell on him, and embracing *him*, said, Trouble 10.
 not yourselves; for his life is in him. When he 11.
 therefore was come up again, and had broken
 bread, and eaten, and talked a long while, even
 till break of day, so he departed. And they 12.
 brought the young man alive, and were not a
 little comforted. And we went before to ship, 13.
 and sailed unto Assos, there intending to take in
 Paul: for so had he appointed, minding himself
 to go afoot. And when he met with us at Assos, 14.
 we took him in, and came to Mitylene. And we 15.
 sailed thence, and came the next *day* over
 against Chios; and the next *day* we arrived at
 Samos, and tarried at Trogyllium; and the next

if the lattice was not well fastened, or if it was decayed, when, sunk into a deep sleep, he leaned with all his weight against it. *Harmer*: whose *Observations on divers passages of scripture*, in 4 vols. 8vo, (whence, V. 1. p. 164, this is taken), is a very pleasant and informing book.

Acts xx. 13. *Assos*] appears to have been a maritime town in the district, Troas: probably not far from the town also of that name.

Acts xx. 14. *Mitylene*.] One of the names of the island, Lesbos; also that of

one of its principal towns. Probably the island is meant.

Acts xx. 15. *Chios*.] An island of the Ægean sea, or Archipelago, famous in ancient times for its wine, figs, and marble.

Ibid. Samos.] Also an island, famous for having been the birth-place of the celebrated philosopher Pythagoras, thence called the Samian sage. He taught the metempsychosis, or transmigration of souls; and is said to have enjoined his disciples five years of silence; during which time they were only to hear. He flourished about

- Acts xx. *day* we came to Miletus. For Paul had deter-
 16. mined to sail by Ephesus, because he would not
 spend the time in Asia: for he hasted, if it were
 possible for him, to be at Jerusalem the day of
 17. Pentecost. And from Miletus he sent to Ephesus,
 18. and called the elders of the church. And when
 they were come to him, he said unto them, Ye
 know, from the first day that I came into Asia,
 after what manner I have been with you at all
 19. seasons. Serving the Lord with all humility of
 mind, and with many tears, and temptations
 which befell me by the lying in wait of the Jews:
 20. And how I kept back nothing that was profitable
 unto you, but have showed you, and have taught
 21. you publickly, and from house to house, Testi-

six hundred years before the Christian æra, and died in Italy, where, after many travels, he had settled at the age of fourscore. Samos lies near the Asian coast, for

Ibid. *Trogyllium* was the name of a promontory, having a town of the same name, at the foot of mount Mycale, lying opposite to Samos, at about five miles distance.

Ibid. *Miletus*. A city of Ionia in Asia minor, and a sea-port, famous for being the native place of Thales, one of the seven wise men of Greece, called also the Mi-

lesian sage. He is said to have been the first person, who foretold an eclipse. He lived about the year 540 A.C. Miletus also produced several eminent philosophers. Strabo ranks it with its neighbour, Ephesus, calling them excellent and most noble cities, or cities of very high repute. "Ἀρισταὶ πόλεις καὶ ἐνδοξόταται.

Acts xx. 16. *To sail by Ephesus.*] That is, *not to call there*. Gr. *παρεπλεῦσαι*. Vulg. *transnavigare*. Beza, *præternavigare*. Martin's French, *passer au delà d' Ephèse*.

fying both to the Jews, and also to the Greeks, Acts xx.
 repentance toward God, and faith toward our
 Lord Jesus Christ. And now, behold, I go bound 22.
 in the Spirit unto Jerusalem, not knowing the
 things that shall befall me there: Save that the 23.
 Holy Ghost witnesseth in every city, saying, that
 bonds and afflictions abide me. But none of 24.
 these things move me, neither count I my life
 dear unto myself, so that I might finish my
 course with joy, and the ministry, which I have
 received of the Lord Jesus, to testify the gospel
 of the grace of God. And now, behold, I know 25.
 that ye all, among whom I have gone preaching
 the kingdom of God, shall see my face no more.
 Wherefore I take you to record this day, that I 26.
am pure from the blood of all *men*. For I have 27.
 not shunned to declare unto you all the coun-
 sel of God. Take heed therefore unto yourselves, 28.
 and to all the flock, over the which the Holy
 Ghost hath made you overseers, to feed the
 church of God, which he hath purchased with his
 own blood. For I know this, that after my de- 29.
 parting shall grievous wolves enter in among
 you, not sparing the flock. Also of your own 30.
 selves shall men arise, speaking perverse things,
 to draw away disciples after them. Therefore 31.
 watch, and remember, that by the space of three
 years I ceased not to warn every one night and
 day with tears. And now, brethren, I commend 32.
 you to God, and to the word of his grace, which
 is able to build you up, and to give you an in-
 heritance among all them which are sanctified.

Acts xx. I have coveted no man's silver, or gold, or appa-

33. 34. rel. Yea, ye yourselves know that these hands have ministered unto my necessities, and to them

35. that were with me. I have showed you all things, how that so labouring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than

36. to receive. And when he had thus spoken, he

37. kneeled down, and prayed with them all. And they all wept sore, and fell on Paul's neck, and

38. kissed him, Sorrowing most of all for the words which he spake, that they should see his face no more. And they accompanied him unto the ship."

xxi. 1. "And it came to pass, that after we were gotten from them, and had launched, we came with a straight course unto Coos, and the *day* following unto Rhodes, and from thence unto

Acts xx. 35. *The words of the Lord Jesus, It is more blessed to give than to receive.*] These words are not recorded by any of the evangelists. They must therefore be considered as an addition to the gospel history, on the authority of Paul: who probably had heard them from one of the other apostles.

Acts xxi. 1. *Coos.*] An island, having a city of the same name, noted for rich

wines. The famous portrait painter, Apelles, and the more useful citizen, the physician Hippocrates, were of Coos.

Ibid. - *Rhodes.*] An island to the south-east of Coos, so named from its abundance of roses (in Gr. *rhoda*); but more generally known for a colossal statue of Apollo, or the sun, seventy cubits high, and esteemed one of the seven wonders of the world. An earth-

Patara: And finding a ship sailing over unto Acts xxi. Phœnicia, we went aboard, and set forth. Now 2. 3. when we had discovered Cyprus, we left it on the left hand, and sailed into Syria, and landed

quake overturned it; before which, vessels were said to sail between the legs. Cleobulus, one of the seven wise men of Greece, was a native of Rhodes. The people were noted for their knowledge in navigation; and there was also in the island a school for eloquence and the mathematics. It has been since famous for its knights, who, from being a fraternity, established in 1100, for relieving the sick and wounded prisoners in Palestine, became a rich and luxurious military order. They invaded and took Rhodes about 1300; and, at length settling in Malta, which was given to them by the emperor Charles V. about the time of the Reformation, are now called knights of Malta.

Ibid. *Patara*.] The second city of Lycia, according to Strabo, who says that it was a large city, containing a port, and many temples, named from its builder, Patarus: distance twenty sta-

dia, or about three miles, from Myra mentioned, chap. 27. One is apt to wonder how so many great cities throve near to each other; but the governments of those times did not make country residences so secure as in our privileged island, and in English America. A greater proportion of the population was therefore immured in cities.

Acts xxi. 2. *Phœnicia*.] A part of Syria, on the north of Palestine. It is said to have been peopled by Anakims, who fled from the conquests of Joshua. Damascus was the capital. The Phœnicians were celebrated navigators; and some ascribe to them the invention of letters, because Cadmus brought it from them to Greece. However, it is probable this invention was before their existence as Phœnicians; for Moses, before Joshua, must have been conversant with letters.

Acts xxi. 3. *Cyprus*.] See Note on Acts xiii. 4.

Acts xxi. at Tyre: for there the ship was to unlade her
 4. burden. And finding disciples, we tarried there
 seven days: who said to Paul through the Spirit,
 5. that he should not go up to Jerusalem. And

Ibid. *Tyre.*] A very ancient city of Syria, built in the sea, about half a mile from the shore; but Alexander the Great joined it to the continent by a causeway. It is called in Joshua, xix. 29. "The strong city;" and in Isaiah xxiii. 8. "the crowning city." It seems to have grown rich by commerce. "Whose merchants are princes," *ibid.* Terrible denunciations against it are to be found in Isaiah and Ezekiel: which have been so far fulfilled, that it is now scarcely a fishing village.

Lowth says, in his notes on Isaiah, Tyre, after its destruction by Nebuchadnezzar, recovered, as foretold, Is. xxiii. 17. 18. its ancient trade, wealth, and grandeur; as it did likewise after a second destruction by Alexander. It became Christian early with the rest of the neighbouring countries. St. Paul himself found many Christians there. Acts xxi. 4. It suffered much in the Dio-

clesian persecution. It was an archbishopric under the patriarchate of Jerusalem, with fourteen bishoprics under its jurisdiction. It continued Christian till it was taken by the Saracens in 639, was recovered by the Christians in 1124; but in 1280 it was conquered by the Mahometans, and afterwards taken from them by the Turks in 1516. Since that time it has sunk into utter decay, and is now a mere ruin; a bare rock; *a place to spread nets upon*, as the prophet Ezekiel foretold it should be, chap. xxvi. 14.

Tyre anciently was, however, a double city. The part on the land was called Old Tyre; that on the island New Tyre. Alexander's causeway was a work of hostility: for he built it with the ruins of Old Tyre, which he had destroyed; in order to get at New Tyre, which, thus reaching he also destroyed.

when we had accomplished those days, we de- Acts xxi.
 parted and went our way : and they all brought
 us on our way, with wives and children, till *we*
were out of the city : and we kneeled down on
 the shore, and prayed. And when we had taken 6.
 our leave one of another, we took ship, and
 they returned home again. And when we had 7.
 finished *our* course from Tyre, we came to Pto-
 lemais, and saluted the brethren, and abode with

Acts xxi. 7. *Ptolemais.*] had reached Ptolemais with
 A city of Galilee, and a sea- this formidable army, were
 port, lying in a plain, sur- in great consternation, and
 rounded with mountains. repaired to the plain, near
 The small river Belus, as it Ptolemais. Here in a sub-
 was called in the time of missive manner, but with
 Josephus, ran by the town, a determination to suffer, ra-
 and near this stream was a ther than connive at the pro-
 place from which the an- fanation, they implored Pe-
 cients procured their sand tronius to desist. The con-
 for the making of glass. A siderate Roman left the sta-
 memorable circumstance in tues and his army at Ptole-
 Jewish history took place in mais, and repaired to Tiberias,
 Ptolemais. The emperor where, after a fruitless at-
 Caligula ordered Petronius, tempt to persuade the Jews
 president of Syria, to set up to consent that the statues
 his statue in the temple of should be erected, he agreed
 Jerusalem ; to slay such as to forbear until he should re-
 resisted ; and to make the ceive further orders from
 rest of the nation slaves. Caligula. That weak prince
 Petronius marched into Judea however persisted in his in-
 with three legions and a large tention, and threatened Pe-
 number of auxiliary troops : tronius with punishment ; but
 probably twenty-five thou- it fell out that the ship which
 sand, or thirty thousand in brought his orders was de-
 all. The Jews, hearing he tained at sea, and Petronius

Acts xxi. them one day. And the next *day* we that were
 8. of Paul's company departed, and came unto
 Cæsarea: and we entered into the house of
 Philip the evangelist, which was *one* of the

received the news of Caligula's death, before the intelligence of his anger. Thus the temple escaped the profanation, and the Jews the prospect of destruction. This town is now called Acre, or St. Jean d'Acre; and has lately been the scene of contest between the English and French.

It was anciently, says Dodridge, allotted to the tribe of Asher. It is called Ac-

cho, Judg. i. 31. It was enlarged and beautified by the first Egyptian Ptolemy. It lies in the neighbourhood of Mount Carmel, and on one of the finest bays on the coast; but Maundrell found it in ruins. Thus lie many of the famous ancient cities. I may probably be allowed to introduce three appropriate stanzas of a poet of our own.

Ask Palestine, proud Asia's early boast,

Where now, the groves that pour'd her wine and oil;
 Where, the fair towns that crown'd her wealthy coast;
 Where, the glad swains that till'd her fertile soil?

Ask and behold, and mourn her hapless fall!

Where rose fair towns, where toil'd the jocund swain,
 Thron'd, on the naked rock, and mould'ring wall,
 Pale Want and Ruin hold their dreary reign.

Where Jordan's vallies smil'd in living green,
 Where Sharon's flow'rs disclos'd their varied hues,
 The wand'ring pilgrim views the alter'd scene,
 And drops the tear of pity as he views.

Scott's Poems, p. 39.

Acts xxi. 8. *Cæsarea.*] *tropolis* of Palestine, the
 Cæsarea Palestinæ, so called seat of the proconsul, pro-
 to distinguish it from Cæsarea prætor, procurator, or go-
 Philippi, was the Roman me- vernor. It was anciently

seven; and abode with him. And the same man Acts xxi. had four daughters, virgins, which did prophesy. 9.

And as we tarried *there* many days, there came 10.
down from Judea, a certain prophet named
Agabus. And when he was come unto us, he 11.
took Paul's girdle, and bound his own hands and
feet, and said, Thus saith the Holy Ghost, So
shall the Jews at Jerusalem bind the man that
owneth this girdle, and shall deliver *him* into the
hands of the Gentiles. And when we heard 12.
these things, both we, and they of that place,
besought him not to go up to Jerusalem. Then 13.
Paul answered, What mean ye to weep and to
break mine heart? for I am ready not to be
bound only, but also to die at Jerusalem for the
name of the Lord Jesus. And when he would 14.

called Straton's tower; but and Joppa, thirty-five miles
being a town of trade, with from Jerusalem, and was
a very commodious haven, inhabited partly by the Jews,
Herod the Great (he who who had schools there; but
murdered the infants) built chiefly by Greeks or Syrians,
there a large city, with many between whom there were
stately marble edifices, a contentions about their equal
theatre, and a very capacious privileges. Here Peter con-
amphitheatre (where Herod verted Cornelius and his
Agrippa his grandson was kinsmen, the first fruits of
smitten, as related, Acts xii. the Gentiles; and here Paul,
23), also many towers, the as will be seen, defended
largest of which he called himself against the Jews, and
Drusus, in honour of the em- Tertullus, their counsel.—
peror's son; the city, Cæsa- *Whitby*, in substance.
rea, in honour of the empe- Ibid. *One of the seven*;
ror. It lay between Doron Deacons. Acts vi. 5.

- Acts xxi. not be persuaded, we ceased, saying, The will
 15. of the Lord be done. And after those days
 we took up our carriages, and went up to Jeru-
 16. salem. There went with us also *certain* of the
 - disciples of Cæsarea, and brought with them one
 Mnason of Cyprus, an old disciple, with whom
 17. we should lodge. And when we were come to
 18. Jerusalem, the brethren received us gladly. And
 the *day* following Paul went in with us unto
 19. James; and all the elders were present. And
 when he had saluted them, he declared par-
 ticularly what things God had wrought among
 20. the Gentiles by his ministry. And when they
 heard *it*, they glorified the Lord, and said unto
 him, Thou seest, brother, how many thousands
 of Jews there are which believe; and they are
 21. all zealous of the law: And they are informed
 of thee, that thou teachest all the Jews which are
 among the Gentiles, to forsake Moses, saying
 that they ought not to circumcise *their* children,
 22. neither to walk after the customs. What is it
 therefore? the multitude must needs come to-
 gether: for they will hear that thou art come.

Acts xxi. 15. *Took up* Ptolemais; and, with little
our carriages.] The true doubt, also by sea to Cæsa-
 reading, says Newcome, is rea. Hence, they must finish
ἱπισκευασμένοι, *cum sarcinas* the journey by land.

jumentis imposuimus. *When* Acts xxi. 16. *Brought with*
we laded our baggage upon *them one Mnason.*] There is
beasts of burden. Though a M. S. according to which it
 they landed at Tyre, they might run, Bringing us to
 came thence by water to one Mnason, &c. *Newcome.*

Do therefore this that we say to thee: We Acts xxi.
 have four men which have a vow on them; ^{23.}
 Them take, and purify thyself with them, and be ^{24.}
 at charges with them, that they may shave *their*
 heads: and all may know that those things,
 whereof they were informed concerning thee,
 are nothing; but *that* thou thyself also walkest
 orderly, and keepest the law. As touching the ^{25.}
 Gentiles which believe, we have written, *and*
 concluded, that they observe no such thing, save
 only that they keep themselves from *things*
 offered to idols, and from blood, and from
 strangled, and from fornication. Then Paul ^{26.}
 took the men, and the next day purifying him-
 self with them entered into the temple, to sig-
 nify the accomplishment of the days of purifica-
 tion, until that an offering should be offered for
 every one of them. And when the seven days ^{27.}
 were almost ended, the Jews which were of
 Asia, when they saw him in the temple, stirred
 up all the people, and laid hands on him, Cry- ^{28.}
 ing out, Men of Israel, help: This is the man
 that teacheth all *men* every where against the
 people, and the law, and this place: and further,
 brought Greeks also into the temple; and hath
 polluted this holy place. (For they had seen ^{29.}

Acts xxi. 24. Be at vi. 14, 15. Doddridge.
charges with them.] The Acts xxi. 28. Into the
 charges of these four Naza- temple.] Into the inner
 rites would be the price of court, which was forbidden
 eight lambs, and four rams, to the Gentiles.
 besides oil, flour, &c. Numb.

Acts xxi. before with him in the city Trophimus an Ephesian, whom they supposed that Paul had brought
 30. into the temple). And all the city was moved, and the people ran together: and they took Paul, and drew him out of the temple: and
 31. forthwith the doors were shut. And as they went about to kill him, tidings came unto the chief captain of the band, that all Jerusalem was
 32. in an uproar. Who immediately took soldiers and centurions, and ran down unto them: and when they saw the chief captain and the soldiers,
 33. they left beating of Paul. Then the chief captain came near, and took him, and commanded him to be bound with two chains; and demanded
 34. who he was, and what he had done. And some cried one thing, some another, among the multitude: and when he could not know the certainty for the tumult, he commanded him to be
 35. carried into the castle. And when he came upon

Acts xxi. 31. *Of the band.*] Josephus assures us that a detachment of armed soldiers, belonging to the Roman legion, kept guard in the porticos of the temple, which surrounded the court of the Gentiles, on feast-days, to prevent disorders.

Acts xxi. 34. *The castle.*] This was built adjoining to the temple, and upon the same rock, for the purpose of commanding the temple

and city. It was called Antonia, in honour of the famous Mark Anthony; but its ancient name was Baris. It was built by a prince of the family of the Maccabees. Simon is esteemed the founder, and his son Hyrcanus to have been the person who formed it into a castle and palace: in which the successors of the Maccabees, commonly called the Asmonean family, kept their

the stairs, so it was, that he was borne of the Acts xxi,
 soldiers, for the violence of the people. For the 36.
 multitude of the people followed after, crying,
 Away with him. And as Paul was to be led into 37.
 the castle, he said unto the chief captain, May
 I speak unto thee? Who said, Canst thou speak
 Greek! Art not thou that Egyptian, which be- 38.

court. It was rebuilt by Herod the Great, who spared no pains to make it impregnable; and at the time here spoken of, it was the residence of the officer stiled in our translation chief captain, but more descriptively in the Greek, captain of a thousand. In this castle, were kept the sacred robes of the high priest, which were delivered to him on occasions of solemnity, and again deposited there, when they were over. The form of the building was quadrangular, having a spacious court within. The height was about sixty feet above the rock; and at the corners were four towers, three of which were seventy-five feet high, and the other one hundred and five. Thus a view was obtained of what passed in the temple; and in case of tumult soldiers were ready

to run down, by stairs which led from the castle to the outer porticos of the temple. It is probable that a centinel, from a tower, discovered the tumult; on which Lysias and his band ran down the stairs, and having rescued Paul took him up the stairs, probably a long flight of stone steps, to the castle. From these stairs Paul made the first speech, with which the 22d chapter of the Acts begins.

The reader may see more concerning this castle in Prideaux's Connexion. Book 5.

Acts xxi. 37. *Canst thou speak Greek!*] I apprehend that this is an expression of surprise, that the man whom the chief captain thought an Egyptian *did* speak Greek; and that Paul's answer gives, in the first place, the reason why he *could* speak Greek: namely, that he was a man

Acts xxi. fore these days madest an uproar, and leddest out into the wilderness four thousand men that
 39. were murderers? But Paul said, I am a man *which am* a Jew of Tarsus, *a city* in Cilicia, a

of Tarsus, a Greek city and academy.

Act xxi. 38. *Art not thou that Egyptian, &c.*] About the same time (says Josephus, as quoted and translated by Lardner. Josephus was speaking of events in the beginning of Nero's reign) there came a person out of Egypt to Jerusalem, who pretended to be a prophet; and having persuaded a good number of the meaner sort of people to follow him to the mount of Olives, he told them he would let them see the walls of Jerusalem fall down at his command; and promised, through them, to give them an entrance into the city. (In another place Josephus says he brought them to the mount of Olives out of the wilderness.) But Felix, being informed of these things, ordered his soldiers to their arms; and marching out of Jerusalem with a large body of horse and foot, fell upon those who were with the Egyp-

tian, killed four hundred of them, and took two hundred prisoners. But the Egyptian, getting out of the fight, escaped. *Lardner. Cred. b. 2. c. 8.*

Acts xxi. 39. *A Jew of Tarsus, a citizen of no mean city.*] Tarsus, has been already mentioned. Some further account may be apposite here. Strabo gives it high encomiums. He says that the inhabitants were so fond of philosophy and literature, that Tarsus surpassed Athens, Alexandria, or any place that could be named, in which were schools and colleges. But Tarsus had this singularity, that its students were generally natives of the country, and but few strangers. These Cilician students often went into other countries to perfect themselves; and when accomplished, were apt to remain abroad. This was probably in degree Paul's case. Strabo further remarks that Tarsus was populous and

citizen of no mean city : and, I beseech thee, Acts xxi. suffer me to speak unto the people. And when 40. he had given him licence, Paul stood on the stairs, and beckoned with the hand unto the people. And when there was made a great silence, he spake unto *them* in the Hebrew tongue, saying,"

powerful, and justly entitled to the name of Metropolis. He ascribes its origin to the Argives, when they were accompanying Triptolemus in search of Io, the daughter of a king of Argos, from whom she had been stolen away. This leads back to almost fabulous antiquity. The river Cydnus ran through the city, by the school for the youth. It rose not far distant, was remarkable for its coldness, and its waters were esteemed medicinal. Strabo mentions many eminent men of Tarsus. Some of them were Stoic philosophers. One Tarsensian was the intimate friend of Cato ; and another, preceptor to [Tiberius] Cæsar. To these we may now add Paul, and may perceive the truth and propriety of his words, when he said to Lysias, ' I am a citizen of no mean city.' His liberal edu-

cation may probably recommend him to the scholar ; and his example may teach the scholar how, comparatively, to estimate learning.

Acts xxi. 40. *Spake unto them in the Hebrew tongue,*] *τῇ ἑβραϊκῇ διαλέκτῳ*, that is, in the dialect of the Syriac tongue, then commonly used by the Jews. Butler, in his informing Summary called *Horæ Biblicæ*, says that the ancient Hebrew, having been corrupted with the mixture of other languages during and after their captivity, was never otherwise restored than for the service of the synagogue, and as a branch of learning. The West Aramæan or Chaldee was spoken at Jerusalem ; the East Aramæan, or Syriac (properly so called), in Galilee. Hence, by the way, the taunt to Peter, " Thou art a Galilean, and thy speech be-

Acts xxii. “ Men, brethren, and fathers, hear ye my

1. 2. defence *which I make* now unto you. (And when they heard that he spake in the Hebrew tongue to them, they kept the more silence: and
3. he saith,) I am verily a man *which am* a Jew, born in Tarsus, *a city* in Cilicia, yet brought up in this city, at the feet of Gamaliel, *and* taught according to the perfect manner of the law of the fathers, and was zealous toward God, as ye
4. all are this day. And I persecuted this way unto the death, binding and delivering into
5. prisons both men and women. As also the high priest doth bear me witness, and all the estate of the elders: from whom also I received letters unto the brethren, and went to Damascus, to bring them which were there, bound unto Jeru-
6. salem, for to be punished. And it came to pass, that, as I made my journey, and was come nigh unto Damascus, about noon suddenly there shone
7. from heaven a great light round about me. And I fell unto the ground, and heard a voice saying

wrayeth thee.”—The word Aramæan is derived from Aram, a son of Shem, who is thought to be the common ancestor of the Syrians.

Acts xxii. 3. *Yet brought up in this city.*] It was customary among the inhabitants of Tarsus, for the young people when they had gone through a course of educa-

tion at home, to travel abroad for improvement. But Paul probably went to Jerusalem rather as a Jew, than as a Tarsersian. In the Jewish schools the learners sat on the ground, or on low seats; and the doctor on a raised one: whence the phrase, *at the feet of Gamaliel.*

unto me, Saul, Saul, why persecutest thou me? Acts xxii,
 And I answered, Who art thou, Lord? And he 8.
 said unto me, I am Jesus of Nazareth, whom
 thou persecutest. And they that were with me 9.
 saw indeed the light, and were afraid; but they
 heard not the voice of him that spake to me.
 And I said, What shall I do, Lord? And the 10.
 Lord said unto me, Arise, and go into Damascus;
 and there it shall be told thee of all things
 which are appointed for thee to do. And when 11.
 I could not see for the glory of that light, being
 led by the hand of them that were with me, I
 came into Damascus. And one Ananias, a de- 12.
 vout man according to the law, having a good
 report of all the Jews which dwelt *there*, Came 13.
 unto me, and stood, and said unto me, Brother
 Saul, receive thy sight. And the same hour I
 looked up upon him. And he said, The God of 14.
 our fathers hath chosen thee, that thou shouldest
 know his will, and see that Just One, and should-
 est hear the voice of his mouth. For thou shalt 15.
 be his witness unto all men of what thou hast
 seen and heard. And now why tarriest thou? 16.
 arise, and be baptized, and wash away thy sins,
 calling on the name of the Lord. And it came 17.
 to pass, that, when I was come again to Jerusa-
 lem, even while I prayed in the temple, I was in

Acts xxii. 8. *Of Nazareth.*] when on earth. *Newcome.*
 It is remarkable that our “Can any good thing
 Lord, in his glorified state, come out of Nazareth?”
 mentioned a circumstance, may exemplify this remark
 for which he was despised of Newcome.

- Acts xxii. a trance; And saw him saying unto me, Make
 18. haste, and get thee quickly out of Jerusalem :
 for they will not receive thy testimony concern-
 19. ing me. And I said, Lord, they know that I
 imprisoned and beat in every synagogue them
 20. that believed on thee : And when the blood of
 thy martyr Stephen was shed, I also was standing
 by, and consenting unto his death, and kept the
 21. raiment of them that slew him. And he said
 unto me, Depart : for I will send thee far hence
 22. unto the Gentiles. And they gave him audience
 unto this word, and *then* lifted up their voices,
 and said, Away with such a *fellow* from the
 23. earth : for it is not fit that he should live. And
 as they cried out, and cast off *their* clothes, and
 24. threw dust into the air, The chief captain com-
 manded him to be brought into the castle, and
 bade that he should be examined by scourging ;
 that he might know wherefore they cried so
 25. against him. And as they bound him with
 thongs, Paul said unto the centurion that stood
 by, Is it lawful for you to scourge a man that is
 26. a Roman, and uncondemned? When the centu-

Acts xxii. 23. *Dust into the air.*] This probably was not an unmeaning expression

of rage. Harmer says (quoting Chardin's M.S.) that in almost all the East, those who accuse a criminal, or demand justice against him, throw dust upon him : as

much as to say, He deserves to be put under ground.

Acts xxii. 25. *Bound him with thongs.*] *Προέτεινεν αὐτὸν τοῖς ῥαβδίς.* Rather *stretched him out for the thongs* : that is for the scourge made of thongs. *Stretched*, to increase the pain, for it may

rion heard *that*, he went and told the chief cap-Acts xxii.
tain, saying, Take heed what thou doest: for
this man is a Roman. Then the chief captain 27.
came, and said unto him, Tell me, art thou a
Roman? He said, Yea. And the chief captain 28.
answered, With a great sum obtained I this free-
dom. And Paul said, But I was *free-born*. Then 29.
straightway they departed from him which
should have examined him: and the chief cap-
tain also was afraid, after he knew that he was a
Roman, and because he had bound him. On the 30.
morrow, because he would have known the cer-
tainty wherefore he was accused of the Jews, he
loosed him from *his* bands, and commanded the
chief priests and all their council to appear, and
brought Paul down, and set him before them."

"And Paul, earnestly beholding the council, xxiii. 1.
said, Men *and* brethren, I have lived in all good
conscience before God until this day. And the 2.
high priest Ananias commanded them that stood
by him, to smite him on the mouth. Then said 3.
Paul unto him, God shall smite thee, *thou* whited

be remembered that this was the Note on chap. xvi. 22.

what would be called in mo- Acts xxiii. 3. *Shall smite*
dern terms (or I would ra- *thee, thou whited wall.*] A-
ther say *later times*, for the about five years after this,
cruel and uncertain examina- Ananias, called high priest,
tion by torture is I hope was dragged from an aque-
going out of use) *Giving the duct, in which he had con-*
question: ver. 24. *Exami- cealed himself from a tumult,*
ning by scourging. and put to death by assas-

Ibid. *Is it lawful.*] See sins. *Newcome.*

- Acts xxiii. wall: for sittest thou to judge me after the law, and commandest me to be smitten contrary to the
4. law? And they that stood by said, Revilest thou
 5. God's high priest? Then said Paul, I wist not, brethren, that he was the high priest: for it is written, Thou shalt not speak evil of the ruler of
 6. thy people. But when Paul perceived that the one part were Sadducees, and the other Pharisees, he cried out in the council, Men *and* bre-

Acts xxiii. 5. *I wist not, brethren, that he was the high priest.*] St. Paul apologized becomingly for what his anger had dictated, says Newcome; but Newcome seems to concede too much; for the foregoing note, of his own, seems to show that Paul had actually prophesied; and the following account of Ananias, also cited by Newcome, shows in what sense he was a whited wall, or, though decked with pontificals, a bad man.

Soon after the holding of the first council at Jerusalem (meaning that related Acts xv.) Ananias was deprived of his office,—and Jonathan, though we are not acquainted with the circumstances of his elevation, had been raised in the mean time to the supreme dignity in the Jewish church. Be-

tween the death of Jonathan, who was murdered by order of Felix, and the high-priesthood of Ismael, who was invested with that office by Agrippa, elapsed an interval, in which this dignity was vacant. Now it happened precisely in this interval that St. Paul was apprehended in Jerusalem: and the sanhedrim being destitute of a president, Ananias undertook of his own authority the discharge of this office, which he executed with the greatest tyranny. It is possible therefore that St. Paul, who had been only a few days in Jerusalem, might be ignorant that Ananias, who had been dispossessed of the priesthood, had taken upon him a trust to which he was not entitled. *Marsh's Michaelis*, i. 52.

then, I am a Pharisee, the son of a Pharisee: of Acts xxiii:
 the hope and resurrection of the dead I am called
 in question. And when he had so said, there 7.
 arose a dissension between the Pharisees and the
 Sadducees: and the multitude was divided. For 8.
 the Sadducees say that there is no resurrection,
 neither angel, nor spirit: but the Pharisees con-
 fess both. And there arose a great cry: and the 9.
 scribes *that were* of the Pharisees' part arose, and
 strove, saying, We find no evil in this man; but
 if a spirit or an angel hath spoken to him, let us
 not fight against God. And when there arose a 10.
 great dissension, the chief captain, fearing lest
 Paul should have been pulled in pieces of them,
 commanded the soldiers to go down, and to take
 him by force from among them, and to bring
him into the castle. And the night following 11.
 the Lord stood by him, and said, Be of good
 cheer, Paul: for as thou hast testified of me in
 Jerusalem, so must thou bear witness also at
 Rome. And when it was day, certain of the 12.
 Jews banded together, and bound themselves
 under a curse, saying, that they would neither
 eat nor drink till they had killed Paul. And 13.
 they were more than forty which had made this
 conspiracy. And they came to the chief priests 14.
 and elders, and said, We have bound ourselves
 under a great curse, that we will eat nothing

Acts xxiii. 14. *We have with an anathema. For*
bound ourselves under a anathema, see note on 1 Cor.
great curse.] Literally, *We* xvi. 22.
have anathematized ourselves Such execrable rows as

- Actsxxiii. until we have slain Paul. Now therefore ye
15. with the council signify to the chief captain that he bring him down unto you to-morrow, as though ye would enquire something more perfectly concerning him : and we, or ever he come
 16. near, are ready to kill him. And when Paul's sister's son heard of their lying in wait, he went
 17. and entered into the castle; and told Paul. Then Paul called one of the centurions unto *him*, and said, Bring this young man unto the chief cap-
 18. tain : for he hath a certain thing to tell him. So he took him, and brought *him* to the chief captain, and said, Paul the prisoner called me unto *him*, and prayed me to bring this young man unto thee, who hath something to say unto thee.

these were not unusual with the Jews : who challenged to themselves a right of punishing those, without any legal process, whom they considered as transgressors of the law ; and in some cases thought that they were justified in killing them. Josephus mentions a case not much unlike to this, of some that bound themselves with an oath to kill Herod : in which they gloried, as a laudable intention, because he had violated the customs of their nation. It is no wonder therefore that *these* Jews should make no scruple of ac-

quainting the chief priests and elders, with their conspiracy against the life of Paul : who were so far from blaming them for it, that not long after they renewed the same design themselves. Dr. Lightfoot has shown, from the Talmud, that if they were prevented from accomplishing such vows as these, it was an easy matter to obtain an absolution from their Rabbies. *Doddridge.*

Acts xxiii. 15. *Ye with the council signify to the chief captain.] Or, signify to the chief captain with the council.*

Then the chief captain took him by the hand, Acts xxiii.
 and went *with him* aside privately, and asked *him*, 19.
 What is that thou hast to tell me? And he said, 20.
 The Jews have agreed to desire thee, that thou
 wouldest bring down Paul to-morrow into the
 council, as though they would enquire some-
 what of him more perfectly. But do not thou 21.
 yield unto them: for there lie in wait for him of
 them more than forty men, which have bound
 themselves with an oath, that they will neither
 eat nor drink till they have killed him: and
 now are they ready, looking for a promise from
 thee. So the chief captain *then* let the young 22.
 man depart, and charged *him*, *See thou* tell no
 man that thou hast showed these things to me.
 And he called unto *him* two centurions, saying, 23.
 Make ready two hundred soldiers to go to Cæsa-
 rea, and horsemen threescore and ten, and
 spearmen two hundred, at the third hour of the
 night; And provide *them* beasts, that they may 24.

Acts xxiii. 23. *Make* this verse the Vulgate, and
ready, &c.] Four hundred French insert, 'For he was
 foot and seventy horse seems afraid lest the Jews should
 a large escort. But the con- take him away and kill him;
 spirators were probably de- and that he should be ac-
 termined; and Rome dealt cused of having received
 largely in soldiers. money for delivering him up

Ibid. *At the third hour* to them.' *Wilson.*
of the night.] That is, This addition is not in the
 according to our reckoning, Vulgate of Beza's triple Tes-
 about Nine in the evening. tament, printed by H. Ste-

Acts xxiii. 24. *And pro-* phens, 1565. Yet he no-
vide them beasts, &c.] After tices it, and says it is found

Acts xxiii. set Paul on, and bring *him* safe unto Felix the
 25. governor. And he wrote a letter after this
 26. manner : Claudius Lysias unto the most excellent
 27. governor Felix, *sendeth* greeting. This man was
 taken of the Jews, and should have been killed
 of them: then came I with an army, and res-
 cued him, having understood that he was a
 28. Roman. And when I would have known the
 cause wherefore they accused him, I brought
 29. him forth into their council : Whom I perceived
 to be accused of questions of their law ; but to
 have nothing laid to his charge worthy of death
 30. or of bonds. And when it was told me how
 that the Jews laid wait for the man, I sent
 straightway to thee, and gave commandment to

in no Greek copy. It is in the Rhemish Testament, and in the French Testament of Mons. I have it in a Latin Testament, printed 1494, 'per magistrum Matthium Bos, Alemannum;' and in another at Paris, 1504, by John Petit. It is not in Martin's French.

Acts xxiii. 27. *Having understood that he was a Roman.*] As it appears from the preceding story, that when Lysias first rescued Paul out of the hands of the populace, he did not so much as *imagine* him to be a Roman, it is plain that *μαθὼν*

(*having understood*) as Grotius well observes, is put for *καὶ ἔμαθεν* (*and I have understood*). Beza thinks that Lysias represents the fact a little untruly ; and would have made Felix believe that he knew Paul was a Roman before he rescued him. But his conduct appears in the main to be so honourable, that I rather think he only means in the general to intimate, that he had on the whole been more solicitous to provide for Paul's safety, out of regard to his being a Roman citizen. *Doddridge.*

his accusers also to say before thee what *they had* Acts xxiii.
 against him. Farewell. Then the soldiers, as it 31.
 was commanded them, took Paul, and brought
him by night to Antipatris. On the morrow they 32.
 left the horsemen to go with him, and returned
 to the castle : Who, when they came to Cæsarea, 33.
 and delivered the epistle to the governor, pre-
 sented Paul also before him. And when the 34.
 governor had read *the letter*, he asked of what
 province he was. And when he understood that
he was of Cilicia ; I will hear thee, said he, when 35.
 thine accusers are also come. And he commanded
 him to be kept in Herod's judgment-hall."

" And after five days Ananias the high priest xxiv. 1.
 descended with the elders, and *with* a certain
 orator *named* Tertullus, who informed the gover-
 nor against Paul. And when he was called forth, 2.

Acts xxiii. 31. *Antipa-* they left the castle. Dod-
tris.] A city about eighteen dridge also puts Cæsarea
 miles distant from Jerusa- seventy miles from Jerusa-
 lem, to the north-east. It lem. I have followed Whit-
 had been rebuilt, as well as by, in saying thirty-five ; but
 Cæsarea, by Herod. It is it may be seventy for any
 said to be the city mentioned, thing in this passage, seeing
 1 Maccab. vii. 31. by the no time is mentioned for the
 name of Capharsalama. *Whit-* march of the cavalry with
by. Paul, from Antipatris to Cæ-
 sarea.

Doddridge, following Bis- Acts xxiv. 2—5. *The flat-*
 coe, calls Antipatris thirty- *tery of Tertullus.*] I sup-
 eight miles from Jerusalem ; pose, by his name, he was a
 but the words ἡγᾶγον διὰ τῆς Roman pleader, who had
 νυκτὸς εἰς τὴν Ἀντιπατρίδα, imply come to get a living in the
 that it was the travel or provinçe. Both his abuse of
 march of the night in which

- Acts xxiv. Tertullus began to accuse *him*, saying, Seeing that by thee we enjoy great quietness, and that very worthy deeds are done unto this nation by
3. thy providence, We accept *it* always, and in all places, most noble Felix, with all thankfulness.
 4. Notwithstanding, that I be not further tedious unto thee, I pray thee that thou wouldest hear
 5. us of thy clemency a few words. For we have found this man *a* pestilent *fellow*, and a mover of sedition among all the Jews throughout the world, and a ringleader of the sect of the Naza-
 6. renes: Who also hath gone about to profane the temple: whom we took, and would have judged
 7. according to our law. But the chief captain Lysias came *upon us*, and with great violence
 8. took *him* away out of our hands, Commanding his accusers to come unto thee: by examining of whom, thyself mayest take knowledge of all
 9. these things, whereof we accuse him. And the Jews also assented, saying that these things
 10. were so. Then Paul, after that the governor had beckoned unto him to speak, answered, Forasmuch as I know that thou hast been of many years a judge unto this nation, I do the more
 11. cheerfully answer for myself: Because that thou mayest understand, that there are yet but twelve days since I went up to Jerusalem for to worship.

Paul, and his fulsome flattery evil good, and good evil. of Felix, were probably parts Tacitus, the historian, tells of his trade. He seems a another story of Felix. See notable example of calling note on verse 27.

And they neither found me in the temple disputing with any man, neither raising up the people, neither in the synagogues, nor in the city: Neither can they prove the things whereof they now accuse me. But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets: And have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust. And herein do I exercise myself, to have always a conscience void of offence toward God, and toward men. Now after many years I came to bring alms to my nation, and offerings. Whereupon certain Jews from Asia found me purified in the temple, neither with multitude, nor with tumult. Who ought to have been here before thee, and object, if they had aught against me. Or else let these same *here* say, if they have found any evil-doing in me, while I stood before the council, Except it be for this one voice, that I cried standing among them, Touching the resurrection of the dead, I am called in question by you this day. And when Felix heard these things, having more perfect knowledge of *that* way, he deferred them, and said, When Lysias the chief captain

Acts xxiv. 14. *So worship I, &c.*] The Roman law forbade the introduction of any new God. This was

therefore a very just and proper [one might add, appropriate] defence before a Roman governor. *Newcome.*

Acts xxiv. shall come down, I will know the uttermost of
 23. your matter. And he commanded a centurion to
 keep Paul, and to let *him* have liberty, and that
 he should forbid none of his acquaintance to
 24. minister or come unto him. And after certain
 days, when Felix came with his wife Drusilla,

Acts xxiv. 23. *A centurion to keep Paul, and to let him have liberty.*] It is probable Paul was not now chained. Lysias had loosed him from his bands, chap. xxii. 30. and we do not read of his being again literally bound. He is called indeed *δεσμῖος*, chap. xxiii. 18; but this word might be true in regard of his being then confined in the castle, as a protection from the Jews. At Cæsarea, he was first kept in the *παραιώριον*, prætorium, of Herod, which does not necessarily imply a place of chains. The same word is translated *palace*, Philipp. i. 13; and Herod's prætorium was also what we should call *head quarters* of the garrison of Cæsarea, as Antonia was, of Jerusalem. There seems something special in the order. I do not find, nor is it probable, that prisoners were chained to centurions. Centurions, no doubt, in-

spected all that their private men were employed in; but this being their ordinary occupation, I do not think, had Paul been now chained to a soldier in the common way, that we should have had his confinement thus related. I incline to the opinion that he was suffered to dwell at the centurion's quarters, as state prisoners in the Tower of London are committed to the warders. Paul indeed mentions his bonds before Agrippa; but this may be a figurative word. It is remarkable that our translators render *ἔλυσεν αὐτὸν ἀπὸ τῶν δεσμῶν*, chap. xxii. 30, *loosed him from his bands*; and *παρεκτὸς τῶν δεσμῶν τέτων*, chap. xxvi. 29, *except these bonds*: as if they thought the word *δεσμῶν* used figuratively in the latter place. At Rome, there is little doubt he was chained to a soldier.

Acts xxiv. 24. *Drusilla,*

which was a Jewess, he sent for Paul, and heard Acts^{xxiv.} him concerning the faith in Christ. And as he 25. reasoned of righteousness, temperance, and judgment to come, Felix trembled, and answered, Go thy way for this time, when I have a convenient season, I will call for thee. He hoped also 26.

a Jewess.] She was the youngest daughter of Herod Agrippa, mentioned Acts xii. and sister to Agrippa and Bernice, before whom Paul pleaded. Felix is said to have been smitten with her beauty when very young; and to have persuaded her to break her contract with Azizus, king of the Emesenes, though the poor man had consented to be circumcised, in order to obtain her. Felix then, having divorced his own wife, married Drusilla when she was about eleven years of age.

Having several times mentioned the Herods, the following short view of them may be acceptable.

Three of this family name are mentioned in the New Testament: viz.

H. surnamed the Great—the slayer of the infants.

H. the tetrarch, who slew John the baptist.

H. surnamed Agrippa, who slew James, and smitten in the amphitheatre, being says the text “eaten of worms.”

Acts xxiv. 25. *Righteousness, temperance, and judgment to come.*] The word rendered *righteousness*, δικαιοσύνη, is in other languages, translated *justice*. Ἐγκράτεια, rendered *temperance*, would as well, if not better, bear to be translated, *continence* or *chastity*. Of the continence of Felix, we may judge from the foregoing note. Of his justice, his thirst of money, mentioned in ver. 26. and the following story cited by Lardner, from Josephus, may give us some notion. ‘Jonathan, the high priest often admonished Felix to correct his administration; for that otherwise he himself was in danger of the ill will of the people; since he had desired the emperor to make him

Acts xxiv. that money should have been given him of Paul, that he might loose him: wherefore he sent for him the oftener, and communed with him.

27. But after two years, Porcius Festus came into Felix's room: and Felix, willing to show the Jews a pleasure, left Paul bound."

xxv. 1. "Now when Festus was come into the province, after three days he ascended from Cæsarea
2. to Jerusalem. Then the high priest and the

procurator of Judea.' But he, not being able to bear these frequent remonstrances, 'by a large sum of money, corrupted an intimate friend of Jonathan's, who got him to be assassinated.'

Paul, therefore, appears to have spoken home to the state of Felix. No wonder, Felix trembled.

Acts xxiv. 26. *That money should have been given him, &c.*] The Roman magistrates were eager after provincial governments, in order to enrich themselves. One way, no doubt, was the selling of judgment for money.

Acts xxiv. 27. *To show the Jews a pleasure.*] He had ruled the Jews so ill, that he was, probably, desirous of pleasing them at last, lest

they should complain to the emperor: a thing sometimes done. And Lardner (Lib. 1. c. 1. § 8.) says that the Jews did follow him with complaints to Rome, and that he only escaped the emperor's resentment, through a powerful interest at court. Felix had most likely been a slave, being a freed-man of Claudius Cæsar: from whom probably he was called Antonius Claudius Felix. Tacitus, l. 5. c. 9. says of him, 'per omnem sævitiam ac libidinem, jus regium servili ingenio exercuit:' which implies that he administered government, as if he was ruling slaves, and practised every kind of cruelty and lust. The learned reader may notice my translation of *servili ingenio*. I conceive Tacitus to mean that Felix took his notions of go-

chief of the Jews informed him against Paul, and Acts xxv. besought him, And desired favour against him, 3. that he would send for him to Jerusalem, lying in wait in the way to kill him. But Festus answered, that Paul should be kept at Cæsarea, and 4. that he himself would depart shortly *thither*. Let 5. them therefore, said he, which among you are able, go down with *me*, and accuse this man, if there be any wickedness in him. And when he 6. had tarried among them more than ten days, he went down unto Cæsarea; and the next day sit-

vernment from his former station, and his domestic despot.

It should be added, after this account of the crimes of Felix, that Lardner also relates an instance of his moderation, and even lenity, in quelling a tumult at Cæsarea between the Jewish and Syrian inhabitants of that city. l. 1. c. 8. § 5.

Acts xxv. 3. *And desired favour against him—lying in wait in the way to kill him.*] It should be, *intending to lie in wait*. Symonds. The Greek is ἐνεδεον ποιεῖντες, forming an ambush. Symonds also observes, as to the first clause, which runs in Greek, αἰτέμενοι χάριν καὶ αὐτῷ, that there are a few manu-

scripts which have not καὶ αὐτῷ, but παρ' αὐτῷ. It would then run in English thus—*and requested it as a favour from him*. Some translators have followed this reading, which, if well established, seems preferable.

Acts xxv. 4. *Festus answered that Paul should be kept at Cæsarea.*] Doddridge thinks it remarkable that a new governor should refuse a request of the high priest and the chief of the Jews; and ascribes his refusal to providential interference. It is pious to ascribe to Providence the preservation of life, and there is much need of continually enforcing a trust in Him without whom a sparrow falls not to the

- Acts xxv.** ting on the judgment-seat, commanded Paul to
7. be brought. And when he was come, the Jews which came down from Jerusalem stood round about, and laid many and grievous complaints
 8. against Paul, which they could not prove. While he answered for himself, Neither against the law of the Jews, neither against the temple, nor yet against Cæsar, have I offended any thing at
 9. all. But Festus, willing to do the Jews a pleasure, answered Paul, and said, Wilt thou go up to Jerusalem, and there be judged of these
 10. things before me? Then said Paul, I stand at Cæsar's judgment-seat, where I ought to be judged: to the Jews have I done no wrong, as
 11. thou very well knowest. For if I be an offender, or have committed any thing worthy of death, I refuse not to die: but if there be none of these things whereof these accuse me, no man may de-
 12. liver me unto them. I appeal unto Cæsar. Then Festus, when he had conferred with the council, answered, Hast thou appealed unto Cæsar? unto
 13. Cæsar shalt thou go. And after certain days king Agrippa and Bernice came unto Cæsarea, to
 14. salute Festus. And when they had been there many days, Festus declared Paul's cause unto

ground; but still it is not improbable that Festus, who had previously been at Cæsarea, might have been acquainted both with the case of Paul, who had been under a gentle restraint there two

years; and also that the very reason of his being there was to preserve him from assassination.

Acts xxv. 13. Bernice.]
Her father [whom the reader may remember was Herod

the king, saying, There is a certain man left in Acts xx
 bonds by Felix : About whom, when I was at 15.
 Jerusalem, the chief priests and the elders of the
 Jews informed *me*, desiring to have judgment
 against him. To whom I answered, It is not the 16.
 manner of the Romans to deliver any man to
 die, before that he which is accused have the
 accusers face to face, and have licence to answer
 for himself concerning the crime laid against
 him. Therefore, when they were come hither, 17.
 without any delay on the morrow I sat on the
 judgment-seat, and I commanded the man to be
 brought forth. Against whom when the accu- 18.
 sers stood up, they brought none accusation of
 such things as I supposed : But had certain 19.
 questions against him of their own superstition,
 and of one Jesus, which was dead, whom Paul
 affirmed to be alive. And because I doubted of 20.
 such manner of questions, I asked *him* whether
 he would go to Jerusalem, and there be judged
 of these matters. But when Paul had appealed 21.
 to be reserved unto the hearing of Augustus, I

Agrippa. See note on chap.
 xxiv. 24.] first married her
 to his own brother, king of
 Chalcis. On becoming a
 widow, she married Pole-
 mon, king of Cilicia : whom
 she soon left. The report
 of her incest with her bro-
 ther Agrippa is mentioned
 by Josephus, and alluded to
 by Juvenal. *Newcome*.

Acts xxv. 19. *Supersti-*
tion.] Lardner thinks, the
 word *δαισιδαίμωνία*, here trans-
 lated *superstition*, should
 have been rendered *religion*.
Ibid. As Agrippa was a
 Jew, and now come to pay a
 visit of respect to Festus, on
 his arrival at his province, it
 is improbable that Festus
 would use so rude a word as

Acts xxv. commanded him to be kept till I might send him
 22. to Cæsar. Then Agrippa said unto Festus, I
 would also hear the man myself. To-morrow,
 23. said he, thou shalt hear him. And on the mor-
 row, when Agrippa was come, and Bernice, with
 great pomp, and was entered into the place of
 hearing, with the chief captains, and principal
 men of the city, at Festus's commandment Paul
 24. was brought forth. And Festus said, King
 Agrippa, and all men which are here present
 with us, ye see this man, about whom all the
 multitude of the Jews have dealt with me, both
 at Jerusalem, and *also* here, crying that he ought
 25. not to live any longer. But when I found that
 he had committed nothing worthy of death, and
 that he himself hath appealed to Augustus, I
 26. have determined to send him. Of whom I have
 no certain thing to write unto my lord. Where-
 fore I have brought him forth before you, and
 specially before thee, O king Agrippa, that, after
 examination had, I might have somewhat to
 27. write. For it seemeth to me unreasonable to
 send a prisoner, and not withal to signify the
 crimes *laid* against him."

superstition: so that this text *hear the man myself.*] No
 affords a further argument. doubt but Agrippa had heard
 that the word *δεισιδαιμονία* will from his father (by whom
 admit a milder interpretation. James had been put to death;
 See note on Acts xvii. 22. and Peter imprisoned), and
Doddridge: who mentions from many others, something
 other proofs of the same. of Christianity: so that he
 Acts xxv. 22. *I would* would naturally have a cu-

“ Then Agrippa said unto Paul, Thou art per- Actsxxvi.
mitted to speak for thyself. Then Paul stretched 1.
forth the hand, and answered for himself: I think 2.
myself happy, king Agrippa, because I shall
answer for myself this day before thee, touching
all the things whereof I am accused of the Jews:
Especially, *because I know* thee to be expert in 3.
all customs and questions which are among the
Jews: wherefore I beseech thee to hear me pa-
tiently. My manner of life from my youth, 4.
which was at the first among my own nation at
Jerusalem, know all the Jews; Which knew me 5.
from the beginning (if they would testify) that
after the most straitest sect of our religion I
lived a Pharisee. And now I stand and am 6.
judged for the hope of the promise made of
God unto our fathers: Unto which *promise* 7.
our twelve tribes, instantly serving *God* day and
night, hope to come. For which hope's sake,
king Agrippa, I am accused of the Jews. Why 8.
should it be thought a thing incredible with you, 9.

riosity to see and discourse with so eminent a Christian teacher as Paul; who on account of what *he had been*, in his unconverted state, was, to be sure, more talked of among the Jews than any other of the apostles. *Dod-*
dridge.

mentions the education of this Agrippa in the Jewish religion; and says that, by the permission of the emperor, he had now the direction of the sacred treasury, the government of the temple, and the right of nominating the high priests. *Cred.*

Acts xxvi. 3. *I know thee to be expert, &c.*] Lardner

l. 1. c. 1. § 9.

Acts xxvi. that God should raise the dead? I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth. Which thing I also did in Jerusalem: and many of the saints did I shut up in prison, having received authority from the chief priests; and when they were put to death, I gave my voice against *them*. And I punished them oft in every synagogue, and compelled *them* to blaspheme; and being exceedingly mad against them, I persecuted *them* even unto strange cities. Whereupon as I went to Damascus, with authority and commission from the chief priests, At midday, O king, I saw in the way a light from heaven, above the brightness of the sun, shining round about me, and them which journeyed with me. And when we were all fallen to the earth, I heard a voice speaking unto me, and saying in the Hebrew tongue, Saul, Saul, why persecutest thou me?

Acts xxvi. 10. *I gave my voice.*] Literally, *I brought* great instigator of the persecution.

my stone, *καὶ λίθον ὑψηλόν*: a black stone, probably, of condemnation, as a white one was of acquittal. We still continue this ancient way of voting:—by *ballot*. So much for the expression; but, as it doth not appear that Paul had any voice in the great Jewish council, it is probably only a figurative expression, meaning that he was a great instigator of the persecution.

Acts xxvi. 11. *Compelled them to blaspheme.*] A known passage in Pliny (Lib. x. Epist. 94.) proves that heathen persecutors obliged Christians that fell under the trial, not only to renounce Christ, but also to curse him; and I think it appears from hence, that the Jews imposed the like test on them. *Doddridge*.

It is hard for thee to kick against the pricks. And Actsxxvi.
I said, Who art thou, Lord? And he said, I am 15.
Jesus whom thou persecutest. But rise, and 16.
stand upon thy feet: for I have appeared unto
thee for this purpose, to make thee a minister
and a witness both of these things which thou
hast seen, and of those things in the which I will
appear unto thee; Delivering thee from the 17.
people, and from the Gentiles, unto whom now
I send thee, To open their eyes, and to turn them 18.
from darkness to light, and from the power of
Satan unto God, that they may receive forgive-
ness of sins, and inheritance among them which
are sanctified, by faith that is in me. Whereupon, 19.
O king Agrippa, I was not disobedient unto the
heavenly vision: But showed first unto them of 20.
Damascus, and at Jerusalem, and throughout all
the coast of Judea, and then to the Gentiles, that
they should repent and turn to God, and do
works meet for repentance. For these causes the 21.
Jews caught me in the temple, and went about

Acts xxvi. 16. *To make thee a minister.*] The Greek, πορνεύσας, seems vastly more extensive and beautiful. *To form thee by my hand, a minister, &c.* Paul was then, as it were, on the wheel. Verily the work was not marred. I may for once be indulged in an allusion to that beautiful verse of Isaiah, so well worth the reverential

consideration of all who are sensible of the Lord's preparing hand. "But now, O Lord, thou art our father. We are the clay, and thou, our potter; and we all are the work of thy hand." Isa. lxiv. 8.

I remember freshly a minister using these metaphors in public prayer, with this petition subjoined, 'Forsake

Acts^{xxvi.} to kill *me*. Having therefore obtained help of

22. God, I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say
23. should come: That Christ should suffer, *and* that he should be the first that should rise from the dead, and should show light unto the people,
24. and to the Gentiles. And as he thus spake for himself, Festus said with a loud voice, Paul, Thou art beside thyself; much learning doth
25. make thee mad. But he said, I am not mad, most noble Festus; but speak forth the words of
26. truth and soberness. For the king knoweth of these things, before whom also I speak freely: for I am persuaded that none of these things are

not the work of thine own hands.'

Acts xxvi. 25. *Speak forth.*] More forcible, I think, in Greek, ἀποφθέγγουαι. *I sound forth.* This verb may be written in English letters thus, Apophthéngomai. It closes the sentence, as do, nearly, some other verbs, in this beautiful speech: as may be seen in verses 4. and 5. and might have been, in ver. 6. which runs in Greek, thus. "And now, for the hope of the promise of God, made unto our fathers, I stand, and am judged." It would scarcely be an hyperbole to call this

speech, in point of eloquence, a delightful one. And we find it was reaching.

I am unwilling to take leave of Festus, without observing that his behaviour to Paul, considering him a heathen, was far above that of his mercenary predecessor; and seems to be nearly without reproach. His reply to the accusation of the high priest, xxv. 16. is worthy the appellation, with which Paul saluted him. When even he taxes him with madness, not being acquainted with Christian doctrines, or even, probably, with Jewish customs, for he was but late-

hidden from him ; for this thing was not done in Actsxxvi.
 a corner. King Agrippa, believest thou the pro- 27.
 phets ? I know that thou believest. Then Agrip- 28.
 pa said unto Paul, Almost thou persuadest me to
 be a Christian. And Paul said, I would to God, 29.
 that not only thou, but also all that hear me this
 day, were both almost, and altogether such as I
 am, except these bonds. And when he had thus 30.
 spoken, the king rose up, and the governor, and
 Bernice, and they that sat with them : And when 31.
 they were gone aside, they talked between them-
 selves, saying, This man doeth nothing worthy of
 death, or of bonds. Then said Agrippa unto 32.
 Festus, This man might have been set at liberty,
 if he had not appealed unto Cæsar."

" And when it was determined that we should xxvii. 1.
 sail into Italy, they delivered Paul and certain
 other prisoners unto *one* named Julius, a centu-
 rion of Augustus's band: And entering into a 2.
 ship of Adramyttium, we launched, meaning to
 sail by the coasts of Asia; *one* Aristarchus, a

ly come into the province, ficial title. See Barclay's
 he ascribes it to intense Apology, Prop. 15. §. 4.
 study, " much learning:" Most noble is probably not
 nor, as it should seem, was the best turn for *καλίστη*.
 this charge and supposition Newcome has *Most excel-*
 offensive to Paul, for he here *lent*, which seems preferable.
 entitles the governor, Most More noble is put for ano-
 noble Festus. ther word at chap. xvii. 11.

It is remarkable, we do viz. *εὐγενέστεροι*.
 not read that Paul called Fe- Acts xxvii. 2. *Adramyt-*
 lix noble : which seems to *tium*.] There were two ci-
 show that it was not an of- ties of this name, one in

- Acts xxvii. 3. Macedonian, of Thessalonica, being with us. And the next *day* we touched at Sidon. And Julius courteously entreated Paul, and gave *him* liberty
4. to go unto his friends to refresh himself. And when we had launched from thence, we sailed under Cyprus, because the winds were contrary.

Egypt, on one of the mouths of the Nile; but Whitby properly supposes that the city here mentioned was in Mysia (for Mysia see chap. xvi. 7.), because the course steered was towards that country.

Acts xxvii. 3. *Sidon,*] or Zidon, a very ancient maritime city of Phœnicia, about twenty-five miles north of Tyre (See chap. xxi. 3.), very celebrated for ship-building, at least so early as the time of Solomon, 1 Kings v. 6. It was built according to Josephus, by Sidon, the great-grandson of Noah, mentioned Gen. x. 15; and in the 19th verse of that chapter, Sidon is mentioned as an existing place. By the time of the Judges this city had probably arisen to that degree of affluence which introduces ease and luxury: for at Judges xviii. 7. a certain people are described as living after the

manner of the Zidonians, quiet and secure. Sidon also, with its younger neighbour Tyre, was famous for mathematical knowledge; and was described by the prophet Zechariah, probably for that reason, as being "very wise." Zech. ix. 2. One of the false divinities of the Sidonians is called in Scripture, 1 Kings xi. 5, Ashtoreth, which being the same as the Grecian Venus, Sidon must have been, for this reason, very corrupt. Nevertheless it appears, from what Luke says in this verse, viz. "that Julius gave Paul liberty to go to his friends, to refresh himself," that here was a Christian community. It would have been little refreshment to Paul to go to Jews: who no doubt abounded.

Acts xxvii. 4. *Cyprus.*] See note on chap. xiii. 4.

And when we had sailed over the sea of Cilicia and Pamphylia, we came to Myra, a city of Lycia. And there the centurion found a ship of Alexandria, sailing into Italy; and he put us

Acts
xxvii. 5.

6.

Acts xxvii. 5. *Cilicia and Pamphylia.*] Countries on the south coast of Asia minor. *Lycia* was on the same coast, further westward. The course is described in ver. 2. to be by the coasts of Asia. *Myra* was a large port-town or city, of the first rank in Lycia, lying about three miles east of Patara, mentioned chap. xxi. It was noted for the making of ointments for perfumes, whence it is said to have had its name: *μύρον* (*myron*) being the Greek word for such a composition; and used in that sense by the evangelists.

Acts xxvii. 6. *Alexandria.*] A famous city of Egypt, lying to the westward of the western or Canopic mouth of the Nile. Though this great city of antiquity is only incidentally mentioned, a short account of so interesting a place may be acceptable. It was built by Alexander the Great, who gave the Jews equal privileges in it with the Greeks, on which

account, and as it was a place of great trade, Jews were found there in vast numbers. The successors of Alexander, the kings known by the name of Ptolemy, enriched and beautified it, and made it the seat of their government. One of them, named Ptolemy Philadelphus, founded at Alexandria a noble library, said to contain five hundred thousand volumes, a number almost incredible at a time when all books were in manuscript. The well known Greek translation of the Old Testament was made in this city for the use of the Alexandrian Jews. The story of its having been performed by seventy-two translators, from which it has its name of Septuagint, is no longer believed. After Alexandria fell into the power of the Romans it received fresh embellishments; it was probably the first commercial city in the world; and for magnitude and importance, second only

Acts
xxvii. 7. therein. And when we had sailed slowly many days, and scarce were come over against Cnidus,

to Rome. It supplied its

conquerors with vast quantities of corn, and paid to them an enormous tribute.

When Christianity prevailed in the empire, the church of Alexandria was considered as one of the most eminent; though it was not always exempt from turbulence. Here began the Arian controversy, which, rising between the bishop and one of his presbyters, soon spread, and filled the circuit of the ecclesiastical world with contention.

Alexandria at length fell into the hands of the Mahometans; and amongst the ravages of the Caliphs, the successors of Mahomet, nothing has been so much deplored by the learned, as the destruction of its famous library. Intercession for it was made; but the Caliph is reported to have replied, That if the books were consonant with the Koran, they were superfluous; if contrary, dangerous: and they are said to have served, for many months, as fuel to warm the numerous baths of

the city.

Alexandria still subsists, despoiled of its ancient splendour, and diminished in size. Modern gazettes have of late time brought it into notice, in the western kingdoms of Europe; as it has been the scene of contentions between civilized countries, which, when it first rose to rank as a metropolis, were filled with savages.

Acts xxvii. 7. *Cnidus.*] A promontory, at the southwest extremity of Asia minor, with a city of the same name, in the province of Caria; which lay westward of Lycia. It seems not to have been more noted for any thing, than for the infamous worship of Venus, and for her statue by Praxiteles. This worship was very common in the gentile world. That is, Lust had the impudence to call itself Religion. Strabo however mentions some eminent men of Cnidus: as Eudoxus, a mathematician; Agatharchides, a peripatetic philosopher; and Ctesias, physician to Artaxerxes, a man who could write the

the wind not suffering us, we sailed under Crete, Acts
xxvii.
8.
over against Salmone; And hardly passing it,
came unto a place which is called The fair
Havens; nigh whereunto was the city of Lasæa.
Now when much time was spent, and when sail- 9.
ing was now dangerous, because the fast was
now already past, Paul admonished *them*, And 10.
said unto them, Sirs, I perceive that this voyage
will be with hurt and much damage, not only of
the lading and ship, but also of our lives. Never- 11.
theless the centurion believed the master and
the owner of the ship, more than those things
which were spoken by Paul. And because the 12.
haven was not commodious to winter in, the
more part advised to depart thence also, if by
any means they might attain to Phœnice, and

Persian and Syriac tongues.

Acts xxvii. 8. *Fair Havens*, and *Lasæa*.] Of these places, we have not any satisfactory account.

Acts xxvii. 9. *Sailing was now dangerous, because the fast was now already past.*] We do not readily perceive any connexion between a fast, and danger at sea. Hammond observes that this was the fast mentioned, Lev. xvi. 29. on the Tenth of the Seventh month, Tizri, answering to about the Sixteenth of our Ninth month, called

September: that is, near the autumnal equinox. Equinoctial gales are still proverbial.

Acts xxvii. 10. *Sirs.*] Gr. "Ἄνδρες, *Men*. Our translators render it so, when ἀδελφοί, brethren, follows. "Ἄνδρες, ἀδελφοί. *Men and brethren.*

Acts xxvii. 12. *Phœnice.*] Not, of course, the Syrian country so called. The text describes the situation of the place: to which I only add, that it must have been at the western extremity of Crete.

- Acts xxvii. *there to winter ; which is an haven of Crete, and lieth toward the south-west and north-west.*
13. And when the south wind blew softly, supposing that they had obtained *their* purpose, loosing
14. *thence*, they sailed close by Crete. But not long after there arose against it a tempestuous wind,
15. called Eurocydon. And when the ship was caught, and could not bear up into the wind, we
16. let *her* drive. And running under a certain island which is called Clauda, we had much
17. work to come by the boat: Which when they had taken up, they used helps, undergirding the ship: and fearing lest they should fall into the
18. quicksands, strake sail, and so were driven. And we being exceedingly tossed with a tempest, the
19. next *day* they lightened the ship ; And the third *day* we cast out with our own hands the tackling

Acts xxvii. 13. *Loosing thence.*] *Thence* is supplied by the translators. They should rather have supplied, *from the Fair Havens*.

Acts xxvii. 14. *Euroclydon.*] The Vulgate has it Euro-aquilo, north-east. Newcome quotes the autho-

rity of Bryant on the common word, as if it were a contraction of *εὐρος κλύζων*, Eurus inundans. But it is not easy to conceive how either a north-east, or an east

wind should drive a ship from Crete into the Adriatic gulf

(ver. 27.): which lies north-west of Crete. But if the sea between Sicily and the Peloponnesus was ever called *Adria*, an east wind would drive a ship thither: and modern Malta may be the Melita on which were cast Paul and his companions.

Acts xxvii. 15. *And could not bear up into the wind.*] Gr. *ἀντοφθαλμῶν τῷ ἀνέμῳ*, *could not*, as it were, *look the wind in the face*.

Ibid. *We let her drive.*] Gr. *ἡφερόμεθα*, *we were driven*: as *ἡφίσγοντο*. ver. 17.

of the ship. And when neither sun nor stars in many days appeared, and no small tempest lay on *us*, all hope that we should be saved was then taken away. But after long abstinence, Paul stood forth in the midst of them, and said, *Sirs*, ye should have hearkened unto me, and not have loosed from Crete, and to have gained this harm and loss. And now I exhort you to be of good cheer: for there shall be no loss of *any man's* life among you, but of the ship. For there stood by me this night the angel of God, whose I am, and whom I serve, Saying, Fear not, Paul; thou must be brought before Cæsar: and, lo, God hath given thee all them that sail with thee. Wherefore, *sirs*, be of good cheer: for I believe God, that it shall be even as it was told me. Howbeit, we must be cast upon a certain island. But when the fourteenth night was come, as we were driven up and down in Adria, about midnight, the shipmen deemed that they drew near to some country; And sounded, and found *it* twenty fathoms: and when they had gone a little further, they sounded again, and found *it* fifteen fathoms. Then fearing lest they should have fallen upon rocks, they cast four anchors out of the stern, and wished for the day.

Acts xxvii. 21. and 25. also shows how the Greek *Sirs*] *Gr. Men*. See ver. 10. words may bear this sense: ver. 21. *And to have gained.*] Newcome renders it, which the context certainly warrants. *but have prevented.* He Acts xxvii. 29. *Four anchors out of the stern.*] Char-

Acts And as the shipmen were about to flee out of
 xxvii.30. the ship, when they had let down the boat into
 31. the sea, under colour as though they would have
 cast anchors out of the foreship, Paul said to the
 centurion and to the soldiers, Except these abide

din, says Harmer, has mentioned some things relating to this ship of St. Paul, which ought not to be omitted, since his M.S. is not likely ever to be published.

1. The eastern people, he tells us, are wont to have their skills in the sea, fastened to the stern of their vessels. The skiff, it seems, of this Egyptian ship was towed along in like manner: ver. 16. "We had much work to come by the boat."

2. They never, according to him, hoist it into the vessel: it always remains in the water, fastened to the ship. He therefore must suppose the taking it up, mentioned ver. 17. doth not mean hoisting it up, into the vessel, but drawing it up close to the stern of the ship; and the word we translate in the 20th verse, *letting down* into the sea, must mean *letting it go further* from the ship, into the sea.

3. He supposes this ship was

like a large modern Egyptian saique of 320 Tons.

4. These saiques, he tells us, always carry their anchors at their stern; and never at their prow; contrarily to our management. The anchors of St. Paul's ship were, in like manner "cast out of the stern."

5. They carry their anchor at some distance from the ship, by means of the skiff, in such a manner as always to have one anchor on one side, and the other anchor on the other side, so that the vessel may be between them, lest the cables should be entangled with each other. To St. Paul's ship there were, it seems, four anchors, two on each side.

All these particulars are contained, though not distinctly proposed, in his remarks on the vessel in which St. Paul was shipwrecked. Harmer, vol. 2. pa. 496.

in the ship, ye cannot be saved. Then the soldiers cut off the ropes of the boat, and let her fall off. And while the day was coming on, Paul besought *them* all to take meat, saying, This day is the fourteenth day that ye have tarried, and continued fasting, having taken nothing. Wherefore I pray you to take *some* meat: for this is for your health: for there shall not an hair fall from the head of any of you. And when he had thus spoken, he took bread, and gave thanks to God in presence of them all: and when he had broken *it*, he began to eat. Then were they all of good cheer, and they also took *some* meat. And we were in all in the ship two hundred threescore and sixteen souls. And when they had eaten enough, they lightened the ship, and cast out the wheat into the sea. And when it was day, they knew not the land: but they discovered a certain creek with a shore, into the

Acts xxvii. 33. *This day is the fourteenth day that ye have tarried and continued fasting, having taken nothing.]*

Some commentators understand this fasting to have been, *eating sparingly and at irregular times for the whole fortnight*. Others suppose it was an absolute fast, while the mariners were expecting that fourteenth morning, at a time when the danger seemed to have arrived to a height greater than at any time before: for during the night they had found themselves in soundings. The following words are as nearly literal as our language will bear. *Expecting this day, the fourteenth day, ye remain* (not, have remained, or have tarried, or continued) *fasting, having taken nothing.*

Τεσσαρεσκαίδεκάτη σήμερον ἡμε-
ραν προσδοκῶντες, κ. τ. λ.

Acts which they were minded, if it were possible, to
xxvii. 40. thrust in the ship. And when they had taken up
the anchors, they committed *themselves* unto the
sea, and loosed the rudder-bands, and hoised up the
mainsail to the wind, and made toward the shore.

41. And falling into a place where two seas met,
they ran the ship aground; and the fore-part
stuck fast, and remained unmoveable, but the
hinder part was broken with the violence of the

42. waves. And the soldiers' counsel was to kill the
prisoners, lest any of them should swim out, and

43. escape. But the centurion, willing to save Paul,
kept them from *their* purpose; and commanded
that they which could swim should cast *themselves*

44. first *into the sea*, and get to land: And the rest,
some on boards, and some on *broken pieces* of
the ship. And so it came to pass, that they
escaped all safe to land."

xxviii. 1. "And when they were escaped, then they
2. knew that the island was called Melita. And the
barbarous people showed us no little kindness:
for they kindled a fire, and received us every

Acts xxviii. 1. *And when they were escaped, then they* See also the note on 1 Cor.
xiv. 11.

knew, &c.] Several versions Ibid. *Melita.*] This has
have *we*, instead of *they*; been by most supposed to be
and the celebrated Alexan- the famous modern Malta.
drian manuscript, in the Others have thought Melita
British Museum, supports an island in the Adriatic
this reading. It corresponds gulf. Bochart decides for
with the context: *The barba- Malta.* See note on ch.
rous people showed us, &c. xxvii. 14.

one, because of the present rain, and because of the cold. And when Paul had gathered a bundle of sticks, and laid *them* on the fire, there came a viper out of the heat, and fastened on his hand. And when the barbarians saw the *venomous* beast hang on his hand, they said among themselves, No doubt this man is a murderer, whom, though he hath escaped the sea, yet vengeance suffereth not to live. And he shook off the beast into the fire, and felt no harm. Howbeit, they looked when he should have swollen, or fallen down dead suddenly: but after they had looked a great while, and saw no harm come to him, they changed their minds, and said that he was a god. In the same quarters were possessions of the chief man of the island, whose name was Publius; who received us, and lodged us three days courteously. And it came to pass, that the father of Publius lay sick of a fever and of a bloody flux: to whom Paul entered in, and prayed, and laid his hands on him, and healed him. So when this was done, others also, which had diseases in the island, came, and were healed: Who also honoured us with many honours; and when we departed, they laded *us* with such things as were necessary. And after three months we departed in a ship of Alexandria, which had wintered in the isle, whose sign was Castor and Pollux. And landing

Acts
xxviii. 3.
4.
5.
6.
7.
8.
9.
10.
11.
12.

Acts xxviii. 6. *Swollen.* Acts xxviii. 11. *Whose*
 Or *be inflamed.* Gr. *wig.* sign, &c.] It was the cus-
 τμασται. tom of the ancients to have

Acts
xxviii.13. at Syracuse, we tarried *there* three days. And
from thence we fetched a compass, and came to

images on their ships, both at the head and stern: the first of which was called *παράσημον*, the *sign*, from which the ship was named; and the other was that of the tutelar deity, to whose care the ship was committed. There is no doubt but they had sometimes deities at the head, and then it was most likely, if they had any figure at the stern, it was the same: as it is hardly probable the ship should be called by the name of one deity, and be committed to the care of another. *Doddridge*.

It may seem curious that Castor and Pollux should have been the pretended patrons of mariners. One of them had probably been a famous horseman, the other a great boxer. They are examples of demon-worship. See note on Acts xvii. 18. The story of Castor and Pollux abounds with fable. They were the sons of Leda, wife of Tyndarus, a king of the Lacedæmonians, and thence called Tyndaridæ. Pollux was probably illegitimate, as his father is ac-

counted to have been Jupiter. They are said to have cleared the sea of pirates, being probably enterprising youths; and hence arose their demoniacal pretensions to preside over navigation. Mythology at last translates them to the sky, and metamorphoses them into the sign Gemini, or the Twins.

Acts xxviii.12. *Syracuse*.] Anciently, the chief city of Sicily, situated in the east part of that island, famous for its extent and wealth. It was the seat of government, and held out long against the Romans, by means, as is said, of Archimedes, a philosopher and mathematician, who directed the construction of the engines of defence. When the city was taken, he was slain by a soldier, while he was intent upon a problem; and was deplored even by the Roman general Marcellus, who commanded at the siege, and admired his talents. Archimedes was not only a mechanic but an astronomer, and was the inventor of the hydrostatic balance; by

Rhegium: and after one day the south wind Acts
blew, and we came the next day to Puteoli: xxviii.
Where we found brethren, and were desired to 14.
tarry with them seven days: and so we went
toward Rome. And from thence, when the bre- 15.
thren heard of us, they came to meet us as far
as Appii Forum, and the Three Taverns: whom
when Paul saw, he thanked God, and took cou-
rage. And when we came to Rome, the centu- 16.
rion delivered the prisoners to the captain of the
guard: but Paul was suffered to dwell by

which he detected the adul-
teration of Hiero's golden
crown. His observation of
the water displaced by his
own body on going into a
bath, led him to the disco-
very.

Acts xxviii. 13. *Rhegi-
um.*] A town of Italy, situ-
ated in the part which may
be called the toe, Italy be-
ing often compared to a leg.
It is now called Reggio, and
is in the province of Calabria,
which of late years has been
so much afflicted with earth-
quakes.

Ibid. *Puteoli.*] This
town still subsists, by the
name of Pozzoli, both words
implying wells or springs,
and there being there some
celebrated ones of both hot
and cold water. It lies in

the bay of Naples, and is
also noted for having in
its neighbourhood the cele-
brated Grotto del cane, or
grotto of the dog, a cavern
in which a man remains un-
hurt, but a dog dies. A dense
heavy vapour of the nature
of what has been called fixed
air, or carbonic acid gas,
rising in this cavern, is not
of sufficient height to affect
the respiration of a man.

Acts xxviii. 15. *Appii Fo-
rum, and the Three Taverns.*] *The Forum of Appius* was
about fifty-six miles from
Rome, and the *Three Ta-
verns* about thirty-three.
The *Three Taverns* was the
name of a town, which af-
terwards became a bishop's
see.

Acts himself, with a soldier that kept him. And it
 xxviii. 17. came to pass, that after three days Paul called
 the chief of the Jews together: and when they
 were come together, he said unto them, Men
and brethren, though I have committed nothing
 against the people, or customs of our fathers,
 yet was I delivered prisoner from Jerusalem into
 18. the hands of the Romans. Who, when they had
 examined me, would have let *me* go, because
 19. there was no cause of death in me. But when
 the Jews spake against *it*, I was constrained to
 appeal unto Cæsar; not that I had aught to
 20. accuse my nation of. For this cause therefore
 have I called for you, to see *you*, and to speak
 with *you*: because that for the hope of Israel I
 21. am bound with this chain. And they said unto
 him, We neither received letters out of Judea
 concerning thee, neither any of the brethren
 that came, showed or spake any harm of thee.
 22. But we desire to hear of thee what thou thinkest:
 for as concerning this sect, we know that every
 23. where it is spoken against. And when they had
 appointed him a day, there came many to him
 into *his* lodging; to whom he expounded and
 testified the kingdom of God, persuading them

Acts xxviii. 16. *A soldier that kept him:*] in what
 manner, see Eph. vi. 20: and
 see the end of the note on
 chap. xxiv. 23.

Acts xxviii. 22. *We desire,*] or *think proper,* ἐξῆ-

μεν.

Ibid. Sect. Gr. αἴρεσις,
 or *opinion*. Αἴρεσις had not
 then got its mischievous
 meaning. It is used in a
 good sense in ch. xxvi. 5.

concerning Jesus, both out of the law of Moses, Acts xxviii.
 and *out of* the prophets, from morning till even-
 ing. And some believed the things which were 24.
 spoken, and some believed not. And when they 25.
 agreed not among themselves, they departed,
 after that Paul had spoken one word, Well spake
 the Holy Ghost by Esaias the prophet unto our
 fathers, Saying, Go unto this people, and say, 26.
 Hearing ye shall hear, and shall not understand;
 and seeing ye shall see, and not perceive: For 27.
 the heart of this people is waxed gross, and
 their ears are dull of hearing, and their eyes
 have they closed; lest they should see with
their eyes, and hear with *their* ears, and under-
 stand with *their* heart, and should be converted,
 and I should heal them. Be it known therefore 28.
 unto you, that the salvation of God is sent unto
 the Gentiles, and *that* they will hear it. And 29.
 when he had said these words, the Jews departed,
 and had great reasoning among themselves. And 30.
 Paul dwelt two whole years in his own hired
 house, and received all that came in unto him,
 Preaching the kingdom of God, and teaching 31.
 those things which concern the Lord Jesus
 Christ, with all confidence, no man forbidding
 him."

HERE the evangelist Luke, the author of the history of the travels and labours of the apostle Paul, and his companion in many of them, ends his narrative. We have no certain account respecting the further duration of Paul's imprison-

ment, or of the manner in which it terminated, whether in death or liberty ; but there is ample ground to believe the latter. Respecting, however, some of the employment which engaged the apostle during his long residence at Rome, besides his preaching to the people, and otherwise instructing them, we have more than conjecture. The several epistles to the Ephesians, Colossians, Philemon, and the Philippians, bear evident marks of having been written during his confinement at Rome. The two first of these were sent by Tychicus : to whom, in the charge of the second, was joined Onesimus. This person was a slave, who having absconded from the service of his master Philemon of Colosse, had been converted at Rome by our apostle. He was also made the bearer of a letter with which Paul sent him back to his master, having undertaken their reconciliation.

Ephesus, as has been already mentioned, was at that time the chief city of the Roman province named Asia, which is only a part of the region since named in modern maps Asia minor, and Natolia. It was a place of magnitude and celebrity, and had long been, as we have seen, Acts xx. 31. the residence, and the scene of the assiduous labours, of the apostle. As it lay on the sea-coast, there is little difficulty in believing that Tychicus on landing would first discharge himself of his commission to the Ephesian Christians ; before he proceeded to Colosse, a city which was situated at some distance within

land. And it is highly probable that on arriving at Colosse, he would lose no time in reconciling Onesimus to his master; for Onesimus as has been just remarked was joined with Tychicus in the office of conveying the epistle to the Colossian church, of which Philemon was a member; and in which, probably, from his house being chosen by Paul for his lodging, if he should again visit Colosse, he was no inconsiderable person. It is therefore natural to place the four epistles written at Rome in the following order: Ephesians, Philemon, Colossians, Philippians. This last-mentioned epistle was to a people in a different country, and sent by a different messenger, namely the diligent Epaphroditus.

The EPISTLE of PAUL, the Apostle, to the EPHESIANS.

“ PAUL, an apostle of Jesus Christ, by the Eph. i. 1.
will of God, to the saints which are at Ephesus,
and to the faithful in Christ Jesus: Grace *be* to 2.
you, and peace, from God our Father, and *from*
the Lord Jesus Christ. Blessed *be* the God and 3.
Father of our Lord Jesus Christ, who hath blessed
us with all spiritual blessings in heavenly *places*
in Christ: According as he hath chosen us in 4.

Eph. i. 3. *Heavenly places*] The reader may observe the word *places* is supplied by the translators. The marginal reading is *things*. The Greek is simply *inexpressible*.

- Eph. i. him before the foundation of the world, that we should be holy, and without blame before him in
 5. love: Having predestinated us unto the adoption of children by Jesus Christ to himself, according
 6. to the good pleasure of his will. To the praise of the glory of his grace, wherein he hath made
 7. us accepted in the beloved: In whom we have redemption through his blood, the forgiveness of
 8. sins, according to the riches of his grace; Wherein he hath abounded toward us in all wisdom and
 9. prudence; Having made known unto us the mystery of his will, according to his good pleasure,
 10. which he hath purposed in himself: That in the dispensation of the fulness of times, he might

It might be rendered *Respecting heavenly things*, which would agree with ver. 20. I am indebted to Locke for this.

Eph. i. 9. *The mystery of his will.*] I cannot think that God's purpose of calling the Gentiles, so often termed a mystery, and so emphatically declared to be concealed from ages, and particularly revealed to himself; and as we find in this epistle, where it is so called by St. Paul five times, and four times in that to the Colossians; is by chance, or without some particular reason. The question was whether the converted

Gentiles should hearken to the Jews, who would persuade them that it was necessary for them to submit to circumcision and the law; or to St. Paul, who had taught them otherwise. Now there could be nothing of more force to destroy the authority of the Jews in the case, than the showing them that the Jews knew nothing of the matter; that it was a perfect mystery to them, concealed from their knowledge, and made manifest, in God's good time, at the coming of the Messiah; and most particularly discovered to St. Paul, by immediate re-

gather together in one all things in Christ, both Eph. i.
 which are in heaven, and which are on earth:
even in him : In whom also we have obtained an 11.
 inheritance, being predestinated according to
 the purpose of him who worketh all things after
 the counsel of his own will : That we should be 12.
 to the praise of his glory, who first trusted in
 Christ. In whom ye also *trusted*, after that ye 13.
 heard the word of truth, the gospel of your sal-
 vation : in whom also after that ye believed, ye
 were sealed with that holy Spirit of promise,
 Which is the earnest of our inheritance until the 14.
 redemption of the purchased possession, unto
 the praise of his glory. Wherefore I also, after 15.
 I heard of your faith in the Lord Jesus, and love

velation, to be communi-
 cated by him to the Gentiles :
 who therefore had reason to
 stick firm to this great trust,
 and not to be led away from
 the gospel which he had
 taught them. *Locke.*

Eph. i. 10. *Gather to-
 gether in one.*] Newcome
 has it thus, *Gather together
 to himself.* His note is this :
 I have given the verb *ἀναγε-
 φαινώσασθαι* its force in the
 middle voice, and have ap-
 plied it to God, agreeably to
 the context. Some think
 that the Greek word implies
 the idea of a reunion under
 one head, and it is true that

the restoration of the hu-
 man race to the knowledge
 and worship of the Almighty,
 was one design of Christiani-
 ty.

Eph. i. 12. *That we, &c.*]
 Read this verse thus. “ That
 we who first trusted in Christ,
 should be to the praise of his
 glory.” Also *hoped* rather
 than *trusted* : *προσληπνύτας.*

Eph. i. 15. *After I heard
 of your faith.*] Paul when
 he wrote this epistle had
 been repeatedly at Ephesus.
 This is a proof, how little
 dependence can be had on
 such expressions in other of
 his epistles, for inferring that

- Eph. i. unto all the saints, Cease not to give thanks for
 16. you, making mention of you in my prayers;
 17. That the God of our Lord Jesus Christ, the
 Father of glory, may give unto you the spirit of
 wisdom and revelation, in the knowledge of him :
 18. The eyes of your understanding being enlight-
 ened ; that ye may know what is the hope of
 his calling, and what the riches of the glory of
 19. his inheritance in the saints, And what *is* the ex-
 ceeding greatness of his power to us-ward who
 believe, according to the working of his mighty
 20. power ; Which he wrought in Christ, when he
 raised him from the dead, (and set *him* at his
 21. own right hand in the heavenly *places*, Far above
 all principality, and power, and might, and domi-
 nion, and every name that is named, not only in
 this world, but also in that which is to come :
 22. And hath put all *things* under his feet, and gave
 him *to be* the head over all *things* to the church,
 23. Which is his body, the fulness of him that filleth
 all in all.)”
- ii. 1. “ And you *hath* he quickened, who were dead
 2. in trespasses and sins ; (Wherein in time past ye

they had been written pre-
 viously to a visit.

Eph. i. 20. *Heavenly
 places.*] See note on ver. 3.
 But *places* seems more ad-
 missible here.

Eph. ii. 1. *Hath he quick-
 ened.*] These words are
 supplied by the translators.
 The first six verses are ra-
 ther entangled, as to the

phraseology. The solution
 seems to be this. The apostle
 runs off parenthetically, after
 his manner (see note on 2 Cor.
 ii. 11.), at the words *sins* (v. 1.);
 and when (at v. 4. and 5.) he
 forsakes the new train of
 thought, and resumes the old
 one, he changes the person,
you for *we*. In this place, in
 the Greek, comes in the verb

walked according to the course of this world, Eph. ii. according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: Among whom also we all had our 3. conversation in times past, in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others. But God, who is rich in mercy, 4. for his great love wherewith he loved us, Even 5. when we were dead in sins,) hath quickened us together with Christ, (by grace ye are saved); 6. And hath raised *us* up together, and made *us* sit together in heavenly *places* in Christ Jesus: That 7. in the ages to come he might show the exceeding riches of his grace, in *his* kindness toward us through Christ Jesus. For by grace are ye saved, 8. through faith; and that not of yourselves; *it is*

supplied by the translators at the beginning, and rendered *hath he quickened*, *οὕτως ὡς ποιοῖ ἡς*.

Eph. ii. 2. *Spirit that now worketh, &c.*] These words seem plainly to import some inward energy of satan, to excite to this disobedience. Since then, “stronger is he that is in us than he that is in the world,” 1 John iv. 4. we must allow the good Spirit to work in the children of obedience. *Whitby*, quoted by *Purver*, who adds, For which also see Phil ii. 12, 13. Heb. xiii.

21; and it may be further added that, *Children of disobedience*, or *of obedience*, is an eastern mode of expression for *disobedient* or *obedient persons*.

I would further observe that the word here translated *disobedience* is ἀπειθεῖα, which means, as it were, *unpersuadableness*.

Eph. ii. 8. *And that not of yourselves; it is the gift, &c.*] namely, *That ye are saved*. Some have understood *faith* to be the gift here mentioned; but *πίστις*,

- Eph. ii. the gift of God; Not of works, lest any man
 9. should boast. For we are his workmanship, cre-
 10. ated in Christ Jesus unto good works, which God
 hath before ordained that we should walk in
 11. them. Wherefore remember, that ye *being* in
 time past Gentiles in the flesh, who are called
 Uncircumcision by that which is called the Cir-
 12. cumcision in the flesh made by hands: That at
 that time ye were without Christ, being aliens
 from the commonwealth of Israel, and strangers
 from the covenants of promise, having no hope,
 13. and without God in the world: But now in
 Christ Jesus, ye who sometimes were far off, are
 14. made nigh by the blood of Christ. For he is our
 peace, who hath made both one, and hath broken
 down the middle wall of partition *between us*;

faith, would require a pro-
 noun in the feminine gender;
 whereas the neuter, *τῆς*,
that, determines the sense, as
 here stated.

Eph. ii. 9. *Lest any man
 should boast.*] It should be,
so that no man can boast. Sym-
monds. ἵνα μὴ τις κρυψήται.

Eph. ii. 11. *Called un-*
circumcision by that which
is called circumcision.] This
 separation was so great, that
 to a Jew, the uncircumcised
 were accounted so polluted
 and unclean, that they were
 not shut out barely from

their holy places and ser-
 vice; but from their tables,
 and ordinary conversation.
Locke.

The periphrasis, *That
 which is called the circum-*
cision made by hands, ap-
 pears a mark of contempt,
 somewhat similar to the word
concision, Phil. iii. 2: which
 see.

Eph. ii. 14. *The middle
 wall of partition.*] An al-
 lusion to the wall in the
 temple which the Gentiles
 were not permitted to pass.
Newcome.

Having abolished in his flesh the enmity, *even* Eph. ii. 15.
the law of commandments, *contained* in ordina-
nces; for to make in himself of twain one new
man, *so* making peace; And that he might re- 16.
concile both unto God in one body by the cross,
having slain the enmity thereby: And came and 17.
preached peace to you which were afar off, and to
them that were nigh. For through him we both 18.
have an access by one Spirit unto the Father. Now 19.
therefore ye are no more strangers and foreign-
ers, but fellow-citizens with the saints, and of
the household of God; And are built upon the 20.
foundation of the apostles and prophets, Jesus
Christ himself being the chief corner-stone: In 21.
whom all the building fitly framed together
groweth unto an holy temple in the Lord; In 22.
whom ye also are builded together, for an habi-
tation of God through the Spirit."

"For this cause I Paul, the prisoner of Jesus iii. 1.
Christ for you Gentiles, (If ye have heard of 2.
the dispensation of the grace of God which is
given me to you-ward: How that by revelation 3.
he made known unto me the mystery; as I wrote

Eph. ii. 18. *Access.*] The word *προσάγωγον*, which we render *access*, more properly refers to the custom of introducing persons into the presence of some prince, or of any other greatly their superior: in which case it was necessary they should be in-
troduced by one appointed for that purpose. *Dod-
dridge*. See also John xiv. 6.
Eph. iii. 2. *If ye have heard.*] This and all the remainder of the chapter is a parenthesis.

- Eph. iii. afore in few words ; Whereby, when ye read,
4. ye may understand my knowledge in the mystery
 5. of Christ, Which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spi-
 6. rit : That the Gentiles should be fellow-heirs, and of the same body, and partakers of his pro-
 7. mise in Christ by the gospel : Whereof I was made a minister, according to the gift of the grace of God given unto me, by the effectual
 8. working of his power. Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the
 9. unsearchable riches of Christ ; And to make all *men* see what *is* the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus
 10. Christ : To the intent that now unto the principalities and powers in heavenly *places* might be known by the church the manifold wisdom of
 11. God, According to the eternal purpose which

Eph. iii. 3. *As I wrote afore.*] Newcome translates, *As I have written before*, and notes—in this epistle. See i. 4. 5. 9. 10. ii. 13—21.

Eph. iii. 8. *Less than the least.*] The apostle makes a new word (which, as grammarians would speak, is the comparative degree of the superlative) *ἐλαχιστότερος*, which I think no translation can

fully reach. *Doddridge.*

Our translation well reaches the sense ; and, making also a word, *leaster*, or *minimior*, would be a complete imitation.

Eph. iii. 9. *Beginning of the world.*] See note on 1 Cor. x. 11.

Eph. iii. 11. *According to the eternal purpose.*] More literally, *According to*

he purposed in Christ Jesus our Lord : In whom we have boldness and access with confidence by the faith of him. Wherefore I desire that ye faint not at my tribulations for you, which is your glory. For this cause I bow my knees unto the Father of our Lord Jesus Christ, Of whom the whole family in heaven and earth is named, That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, May be able to comprehend with all saints, what is the breadth, and length, and depth, and height ;

Eph. iii.
12.
13.
14.
15.
16.
17.
18.

the disposition of the ages.

The words in the original, κατὰ πρόθεσιν τῶν αἰώνων, will not bear the translation given of them in the English bible. For, as Chandler observes, the Greek word πρόθεσις properly denotes the manner or order in which a person places any thing, either in his intention or in his execution. In the latter sense it is used, Heb. ix. 2. to denote the placing of the show-bread in due order, in the tabernacle. In the verse under consideration, it signifies both intention and execution. Αἰών, *age*, is a word of various significations. Here, in

the plural, it denotes the dispensations of religion under which mankind have been placed : namely, the patriarchal, under which a Saviour was promised ; the Mosaical, in which he was typified : and the Christian, in which he was manifested in the flesh, and preached in the world as come. *Mac-knight.*

Eph. iii. 18. *The breadth, and length, and depth, and height.*] These are properties of a building, and are applied to the Christian church as a temple : in allusion, as Chandler observes to the temple of Diana [at

Eph. iii. And to know the love of Christ, which passeth
 19. knowledge, that ye might be filled with all the
 20. fulness of God. Now unto him that is able to
 do exceeding abundantly above all that we ask
 or think, according to the power that worketh in
 21. us, Unto him *be* glory in the church by Christ
 Jesus, throughout all ages, world without end.
 Amen)".

iv. 1. "I therefore, (the prisoner of the Lord,) be-
 seech you that ye walk worthy of the vocation

Ephesus] which Pliny tells us, being built on marshy ground, great pains were taken to secure a proper foundation for it. It was supported [rather adorned] by one hundred and seven pillars, each of them sixty feet high. Two hundred and fifty years were spent in finishing it. With this magnificent fabric, here, as in chap. ii. 20. the apostle tacitly compared the vastly nobler fabric of the Christian church. *Macknight*.

Ancient temples consisted much of open courts, and their numerous columns formed covered walks on the sides of these courts. Solomon's porch in the temple of Jerusalem, mentioned John x. 23. Acts iii: 11. and v. 12. was probably a clois-

ter of this kind.

Eph. iv. 1. *The prisoner of the Lord.*] Some have observed of this epistle, and of the others which were written by the apostle in his imprisonment, that they are more especially remarkable for their excellence; that while his sufferings did abound, his consolation also abounded. This epistle, as it sets forth in the preceding part, the gracious design of the gospel dispensation, is cast into a strain of thanksgiving and prayer, and written in a sublime and elevated style, from a mind transported with the consideration of the unsearchable wisdom and goodness of God in the work of redemption. The remaining part is no less admirable for the engaging manner in

wherewith ye are called, With all lowliness and Eph. iv.
 meekness, with long-suffering, forbearing one 2.
 another in love; Endeavouring to keep the 3.
 unity of the Spirit in the bond of peace. *There* 4.
is one body, and one Spirit, even as ye are
 called in one hope of your calling; One Lord, 5.
 one faith, one baptism, one God and Father of all, 6.
 who *is* above all, and through all, and in you all.
 But unto every one of us is given grace accord- 7.
 ing to the measure of the gift of Christ.
 Wherefore he saith, When he ascended up on 8.
 high, he led captivity captive, and gave gifts
 unto men. (Now that he ascended, what is it 9.
 but that he also descended first into the lower

which he urges the duties which became [the character of the converted Gentiles], in expressions full of love and endearment, adding the strongest arguments to enforce them, and making mention of his *bonds* to recommend the exhortations. *Doddridge*—abridged.

Eph. iv. 8. *Wherefore he saith.*] Who saith? Not the Psalmist, but Christ, the nearest antecedent, according to our version. It should be rendered here, *The scripture saith, or the Psalmist saith.* *Symonds.*

Ibid. Gave gifts unto men.] Psal. lxxviii. In our

bibles, it is "*Thou hast received gifts for men; and in the Septuagint, ἑλάβες δῶματα ἐν ἀνθρώποις.* But in the Chaldee paraphrase, and in the Syriac and Arabic versions, this clause of the Psalm is translated as the apostle hath done; and their translation is equally literal with the other. For the Hebrew word, *lakachta*, signifies both to receive and to give. Thus Elijah said to the widow of Zarephath, 1 Kings xvii. 10. *Fetch me a little water.* In the Hebrew text it is, *Receive me a little water.* *Mac-knight.*

- Eph. iv. parts of the earth? He that descended is the
10. same also that ascended up far above all heavens,
 11. that he might fill all things). And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;
 12. For the perfecting of the saints, for the work of the ministry, for the edifying of the body of
 13. Christ: Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the
 14. stature of the fulness of Christ: That we *henceforth* be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, *and* cunning craftiness,
 15. whereby they lie in wait to deceive; But speaking the truth in love, may grow up into him in all things, which is the head, *even* Christ:
 16. From whom the whole body fitly joined together, and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body, unto the edifying of itself in love.
 17. This I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles
 18. walk in the vanity of their mind, Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart:
 19. Who being past feeling, have given themselves over unto lasciviousness, to work all uncleanness
 20. with greediness. But ye have not so learned
 21. Christ; If so be that ye have heard him, and

have been taught by him, as the truth is in Eph. iv. Jesus: That ye put off concerning the former 22. conversation the old man, which is corrupt according to the deceitful lusts; And be renewed 23. in the spirit of your mind; And that ye put on 24. the new man, which after God is created in righteousness and true holiness. Wherefore 25. putting away lying, speak every man truth with his neighbour: for we are members one of another. Be ye angry, and sin not: let not the 26. sun go down upon your wrath: Neither give 27. place to the devil. Let him that stole, steal no 28. more: but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth. Let no corrupt 29. communication proceed out of your mouth,

Eph. iv. 26. *Be ye angry, and sin not.*] The words, says Whitby, are not a command to be angry; but a caution to avoid sinful anger. *Newcome*: who renders 'it, *If ye be angry, &c.* similar to the phraseology of John ii. 19. "Destroy this temple," &c. which cannot be construed into a command. went down, they shook hands, and embraced each other. This must the Christian do before he offers up his evening sacrifice, that so he may lift up "pure hands without wrath." 1. Tim. ii. 8. *Whitby*.

Eph. iv. 27. *To the devil.*] Rather, in this place, *to the slanderer*. That is, Give no opportunity to be accused, or, Be blameless.

Ibid. *Let not the sun go down upon your wrath.*] This precept, saith Plutarch, the scholars of Pythagoras observed, when they had been angry and reproached one another: before the sun

Eph. iv. 29. *Corrupt communication.*] Obscene talk is principally meant. *Newcome*.

Eph. iv. but that which is good, to the use of edifying, that it may minister grace unto the hearers.

30. And grieve not the holy Spirit of God, whereby

31. ye are sealed unto the day of redemption. Let all bitterness, and wrath, and anger, and clamour, and evil-speaking, be put away from you, with

32. all malice: And be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you."

- v. 1. "Be ye therefore followers of God, as dear
2. children; And walk in love, as Christ also hath loved us, and hath given himself for us, an offering and a sacrifice to God for a sweet-smelling
3. savour. But fornication, and all uncleanness, or covetousness, let it not be once named among
4. you, as becometh saints; Neither filthiness, nor foolish talking, nor jesting, which are not convenient: but rather giving of thanks. For this
5. ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ
6. and of God. Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience.

Eph. iv. 30. *Sealed to the day of redemption.*] See manner, condemns fornication, and uncleanness of all sorts; because the heathens avowedly practised these

Eph. v. 5. *Now whoremonger, nor unclean person.*] In this, as acts of worship which rendered them acceptable to their gods. *Macknight.*

Be not ye therefore partakers with them. For Eph. v.
 ye were sometimes darkness, but now *are ye* 7. 8.
 light in the Lord: walk as children of light:
 (For the fruit of the Spirit *is* in all goodness, and 9.
 righteousness, and truth); Proving what is ac- 10.
 ceptable unto the Lord. And have no fellowship 11.
 with the unfruitful works of darkness, but rather
 reprove *them*. For it is a shame even to speak 12.
 of those things which are done of them in secret.
 But all things that are reproved, are made mani- 13.
 fest by the light: for whatsoever doth make
 manifest, is light. Wherefore he saith, Awake 14.
 thou that sleepest, and arise from the dead, and
 Christ shall give thee light. See then that ye 15.
 walk circumspectly, not as fools, but as wise,
 Redeeming the time, because the days are evil. 16.
 Wherefore be ye not unwise, but understanding 17.
 what the will of the Lord *is*. And be not drunk 18.
 with wine, wherein is excess; but be filled with

Eph. v. 18. *Drunk*——
wherein is excess.] The
 Greek word translated *excess*
 is *ἄνωγία*, which is said to be
 derived from *σῶζω*, *to save*,
 with the negative *alpha* pre-
 fixed; and means etymologi-
 cally, *not to be saved*, or
 more freely, *difficult to be*
saved, or *dissoluteness*: which
 last word Newcome uses, and
 has this note:

—The habit of which vice,
 shows that a man is so lost,

that he cannot be saved from
 present and final destruction,
 without great difficulty.

Ibid. It is highly pro-
 bable that here may be a
 particular reference to those
 dissolute ceremonies, called
 the Bacchanalia; that were
 celebrated by the heathens
 in honour of him whom they
 called the god of wine.
 While these rites continued,
 men and women made it a
 point of religion to intoxi-

Eph. v. the Spirit; Speaking to yourselves in psalms,
 19. and hymns, and spiritual songs, singing and
 making melody in your heart to the Lord;
 20. Giving thanks always for all things unto God
 and the Father, in the name of our Lord Jesus
 21. Christ; Submitting yourselves one to another in
 22. the fear of God. Wives, submit yourselves unto
 23. your own husbands, as unto the Lord: For the
 husband is the head of the wife, even as Christ is
 the head of the church: and he is the Saviour of
 24. the body. Therefore, as the church is subject
 unto Christ, so *let the wives be* to their own hus-
 25. bands, in every thing. Husbands, love your
 wives, even as Christ also loved the church, and
 26. gave himself for it; That he might sanctify and
 cleanse it with the washing of water, by the
 27. word, That he might present it to himself a glo-
 rious church, not having spot, or wrinkle, or any
 such thing; but that it should be holy and with-
 28. out blemish. So ought men to love their wives,
 as their own bodies. He that loveth his wife,
 29. loveth himself. For no man ever yet hated his
 own flesh: but nourisheth and cherisheth it,
 30. even as the Lord the church: For we are mem-
 bers of his body, of his flesh, and of his bones.

eat themselves, and run a-
 bout the streets, fields, and
 vineyards, singing and shout-
 ing in a wild and tumultuous
 manner: in opposition to
 which extravagant vocifera-
 tion, the use of psalmody, is

recommended. Plato some-
 where tells us, that there was
 hardly a sober person to be
 found, in the whole Attican
 territory, during the con-
 tinuance of these detestable
 solemnities. *Doddridge.*

For this cause shall a man leave his father and Eph. v. 31.
 mother, and shall be joined unto his wife, and
 they two shall be one flesh. This is a great 32.
 mystery: but I speak concerning Christ and the
 church. Nevertheless, let every one of you in 33.
 particular, so love his wife even as himself; and
 the wife *see* that she reverence *her* husband."

"Children, obey your parents in the Lord: vi. 1.
 for this is right. Honour thy father and mother; 2.
 which is the first commandment with promise;
 That it may be well with thee, and thou mayest 3.
 live long on the earth. And, ye fathers, provoke 4.
 not your children to wrath: but bring them up
 in the nurture and admonition of the Lord.
 Servants be obedient to them that are *your* 5.
 masters according to the flesh, with fear and

Eph. v. 32. *This is a great mystery.*] This truth enforce the reciprocal duties of husband and wife, by which revelation has opened pointing out the union between Christ and his church, the 33d verse is an inference from the preceding one, and *ωλλν*, *nevertheless*, should be considered as an illative particle. *Therefore, let every one of you.* It is thus rendered in Thomson's testament, and in the Geneva, and in the Bishops' bible. That *ωλλν* is used by the Septuagint to mean *itaque, propterea* [therefore], appears from Mintert. Symonds.

Eph. v. 33. *Nevertheless.*] As if he had said, However, not to enlarge on this truth respecting Christ, let every one of you, &c. *Newcome.*

Ibidem. Nevertheless, let every one of you.] As the view of the apostle was to

- Eph. vi. trembling, in singleness of your heart, as
6. unto Christ; Not with eye-service, as men-pleasers; but as the servants of Christ, doing
 7. the will of God from the heart; With good will doing service, as to the Lord, and not to men:
 8. Knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord,
 9. whether *he be* bond or free. And, ye masters, do the same things unto them, forbearing threatening: knowing that your Master also is in heaven: neither is there respect of persons with him.
 10. Finally, my brethren, be strong in the Lord,
 11. and in the power of his might. Put on the whole armour of God, that ye may be able to

Eph. vi. 9. *Forbearing threatening.*] Threatening, must here mean the threatening of corporal punishment; for servants, at the time of the breaking forth of the gospel, were generally slaves, and it is but too well known that slaves have in all times been governed by the lash. So that I consider this passage and Col. iv. 1. (which see) as some early strokes, from the spirit of Christianity, at the root of slavery: for if Christians were forbidden threats, much more, blows. As to the general state of slaves among the Greeks, my friend T. Clarkson thus describes it in

his *Essay on the slavery and commerce of the human species*, Part 1. chap. 4. Edit. 2. 1788. ‘ They were beaten, starved, tortured, murdered at discretion; they were dead in a civil sense; they had neither name nor tribe; were incapable of judicial process; were, in short, without appeal.’ To an age deformed with such inhumanity the gospel speaks out, at once, Masters forbear to threaten your slaves—do good to them—you have a Maker in heaven who does not respect persons.—Give them that which is just and equal.

stand against the wiles of the devil. For we ^{Eph. vi.}
wrestle not against flesh and blood, but against ^{12.}
principalities, against powers, against the rulers of
the darkness of this world, against spiritual wicked-
ness in high *places*. Wherefore take unto you the ^{13.}
whole armour of God, that ye may be able to
withstand in the evil day, and having done all,
to stand. Stand therefore, having your loins ^{14.}
girt about with truth, and having on the breast-
plate of righteousness; And your feet shod with ^{15.}
the preparation of the gospel of peace: Above ^{16.}
all, taking the shield of faith, wherewith ye
shall be able to quench all the fiery darts of the
wicked; And take the helmet of salvation, and ^{17.}
the sword of the Spirit, which is the word of
God: Praying always with all prayer and suppli- ^{18.}
cation in the Spirit, and watching thereunto
with all perseverance, and supplication for all
saints; And for me, that utterance may be given ^{19.}
unto me, that I may open my mouth boldly, to
make known the mystery of the gospel, For ^{20.}
which I am an ambassador in bonds: that there-

Eph. vi. 20. *An ambas-
sador in bonds.*] More lite-
rally, *in a chain*. The Ro-
man method of keeping pri-
soners was by chaining their
right arm to the left, of the
soldier that guarded them.
Sometimes a prisoner was
chained by each arm to a
soldier on each side. This

was Peter's case. Acts xii. 6.
The reader may not think in-
apposite, on this subject, a
story concerning Agrippa:
as it shows that the practice
did not stamp an indelible
infamy. Agrippa, we know,
was a king. Being with the
emperor Tiberius, or in his
neighbourhood, he had done

- Eph. vi. in I may speak boldly, as I ought to speak. But
21. that ye also may know my affairs, *and* how I do, Tychicus, a beloved brother and faithful minister in the Lord, shall make known to you all things:
 22. Whom I have sent unto you for the same purpose, that ye might know our affairs, and *that* he
 23. might comfort your hearts. Peace *be* to the brethren, and love with faith, from God the
 24. Father and the Lord Jesus Christ. Grace *be* with all them that love our Lord Jesus Christ in sincerity. Amen."
-

The EPISTLE of PAUL to PHILEMON.

- Philem. " PAUL, a prisoner of Jesus Christ, and Timo-
1. thy our brother, unto Philemon, our dearly be-
 2. loved, and fellow-labourer ; And to our beloved Apphia, and Archippus our fellow-soldier, and

or said something to displease death of Tiberius. The next him : who thereon ordered emperor set him at liberty, him to be thus bound, which and gave him a gold chain of was done, dressed as he was in the same weight as his iron purple. The only favour one. This, he laid up as a monument in the temple at good-tempered fellows should Jerusalem. *Lardner.*

be given to him for a guard, This I take to be Herod and that his friends should Agrippa, who afterwards died attend him. He continued of worms ; father to the A- thus six months, until the grippa of the Acts.

to the church in thy house: Grace to you and Philem.
 peace from God our Father, and the Lord Jesus 3.
 Christ. I thank my God, making mention of 4.
 thee always in my prayers, Hearing of thy love 5.
 and faith, which thou hast toward the Lord Jesus,
 and toward all saints; That the communica- 6.
 tion of thy faith may become effectual by the
 acknowledging of every good thing, which is in
 you in Christ Jesus. For we have great joy and 7.
 consolation in thy love, because the bowels of
 the saints are refreshed by thee, brother. Where- 8.
 fore, though I might be much bold in Christ, to
 enjoin thee that which is convenient, Yet for 9.
 love's sake I rather beseech *thee*, being such an

Philemon, ver. 5. *Hearing of thy love and faith, which thou hast toward the Lord Jesus and toward all saints.*] This is a close translation; but some, startled with the expression, *faith towards all saints*, would transpose the phrase thus:—*thy faith in the Lord Jesus, and thy love towards all saints*. This, however, omits Philemon's love to Christ, which is a main thing. I rather place the phrase among those in which the apostle was not studious of the niceties of language.

Philemon, ver. 9. *Yet for love's sake, &c.*] The ten-

derness and delicacy of this epistle has been long admired. "Though I might be much bold in Christ to enjoin thee that which is convenient, yet for love's sake I rather beseech thee, being such an one as Paul the aged, and now also a prisoner of Jesus Christ. I beseech thee for my son Onesimus, whom I have begotten in my bonds." There is something, certainly, very melting and persuasive in this, and every part of the epistle. Yet, in my opinion, the character of St. Paul prevails throughout. The warm, affectionate, authori-

Philem. one as Paul the aged, and now also a prisoner of

10. Jesus Christ. I beseech thee for my son Ones-

11. mus, whom I have begotten in my bonds: Which in time past was to thee unprofitable, but now

12. profitable to thee and to me: Whom I have sent again: thou therefore receive him, that is, mine

13. own bowels. Whom I would have retained with me, that in thy stead he might have ministered

14. unto me in the bonds of the gospel: But without thy mind would I do nothing; that thy be-

tative teacher is interceding his correspondent.

with an absent friend for a St. Paul's discourse at Mi-
beloved convert. He shows letus, his speech before A-
himself conscious of the grippa, his epistle to the Ro-
weight and dignity of his mans, that to the Galatians,
mission, nor does he suffer chap. iv. 11—20. to the Phi-
Philemon for a moment to lippians, chap. i. ver. 29.
forget it. "I might be chap. ii. ver. 2. the second
much bold in Christ to en- to the Corinthians, chap. vi.
join," &c. He is careful al- ver. 1—13; and indeed some
so to recall, though oblique- part or other of almost every
ly, to Philemon's memory, epistle, exhibits examples of
the sacred obligation under a similar application to the
which he had laid him, by feelings and affections of the
bringing him to the know- persons whom he addresses.
ledge of Jesus Christ. "I And it is observable that
do not say to thee, how thou these pathetic effusions,
owest to me even thy own drawn for the most part
self besides." Without lay- from his own sufferings and
ing aside, therefore, the apo- situation, usually precede a
stolic character, our author command, soften a rebuke,
softens the imperative stile or mitigate the harshness of
of his address, with every some disagreeable truth. *Pa-*
sentiment and consideration ley. Hor. Paul.
that could move the heart of

nefit should not be as it were of necessity, but Philem.
 willingly. For perhaps he therefore departed for 15.
 a season, that thou shouldest receive him for
 ever; Not now as a seryant, but above a ser- 16.
 vant, a brother beloved, especially to me, but
 how much more unto thee, both in the flesh, and
 in the Lord? If thou count me therefore a 17.
 partner, receive him as myself. If he hath 18.
 wronged thee, or oweth *thee* aught, put that on
 mine account; I Paul have written *it* with mine 19.
 own hand, I will repay *it*: albeit I do not say to
 thee, how thou owest unto me even thine own
 self besides. Yea, brother, let me have joy of 20.
 thee in the Lord: refresh my bowels in the Lord.
 Having confidence in thy obedience, I wrote un- 21.
 to thee, knowing that thou wilt also do more
 than I say. But withal prepare me also a lodg- 22.
 ing: for I trust that through your prayers I shall
 be given unto you. There salute thee, Epaphras, 23.
 my fellow-prisoner in Christ Jesus; Marcus, 24.
 Aristarchus, Demas, Lucas, my fellow-labourers.
 The grace of our Lord Jesus Christ *be* with your 25.
 spirit. Amen."

COLOSSE or Colossæ* was a city of Phrygia,
 not supposed to have been in the apostle's time
 a place of very great eminence, though it had
 been formerly a large city. It lay in the neigh-

* It is also called in many MSS. Colassæ, Κολάσσαι.

bourhood of Laodicea, the capital of the province, which was still a city of considerable magnitude. The apostle Paul, with Silas his companion, are said, Acts xvi. 6. to have gone *throughout* Phrygia in their journey from Lystra to Troas. On this occasion, then, there can be little doubt that the gospel was planted in Colosse, Laodicea, and Hierapolis: in which service it is likely that Timothy, who had then lately joined the apostle (ver. 1), had a share. Some time after this, Paul visited Macedonia and Greece. Thence, in consequence of the vow which he made in Kenchrea, he went as far as Jerusalem, and afterwards tarried a considerable time at Antioch in Syria. He then set out again on his travels in Asia minor, and “went over *all* the country of Galatia, *and Phrygia* in order, strengthening all the disciples.” Acts xviii. 23. At this time, as far as words can be credited, there must have been another visit to these three Phrygian cities; and yet some persons, from the 7th, 8th, and 9th verses of the 1st chapter of the ensuing epistle, have contended that the apostle, when he wrote it, had not been at Colosse: an opinion which they think strengthened by the 1st verse of the 2d chapter. The reader may readily turn to these passages, and may weigh their evidence. I shall only observe that Epaphras *also*, as indeed the text says, might have preached at Colosse, and being, as he was (ch. iv. 12.) at Rome, might have brought the apostle further tidings; and that since Paul’s

departure from Colosse, other converts had come in, who had not been acquainted with him personally.

The heathen inhabitants of Phrygia were famous for the worship of Bacchus, in which both sexes practised all sorts of debauchery, with a frantic rage which they pretended was inspired. These shameless rites were called the orgies of Bacchus (from the Greek word *ὄργη*, *orgee*, rage.) In chap. iii. 5. 6, may be found an allusion to the bad practices sanctioned by this corrupt religion; which also has been already mentioned in the note on Eph. v. 18.

Colosse, together with Laodicea and Hierapolis, are said by Eusebius (Chron. Neron. 10.) to have been destroyed by an earthquake, about two years after the date of this epistle. Laodicea was afterwards rebuilt, as appears from Rev. i. 11. It is also mentioned by Eusebius as the scene of controversy about the time of keeping Easter. The destruction was in Nero's reign; it was one of the seven churches of Asia in Domitian's; and this controversy was in that of Marcus Aurelius and Lucius Verus: that is, about A. C. 65. 95. & 170.

The EPISTLE of PAUL, the Apostle,
to the COLOSSIANS.

- Col. i. 1. “ PAUL, an apostle of Jesus Christ by the
2. will of God, and Timotheus *our* brother, To the
saints and faithful brethren in Christ which are
at Colosse : Grace *be* unto you, and peace, from
3. God our Father and the Lord Jesus Christ. We
give thanks to God and the Father of our Lord
4. Jesus Christ, praying always for you, Since we
heard of your faith in Christ Jesus, and of the
5. love *which ye have* to all the saints, For the
hope which is laid up for you in heaven, where-
of ye heard before in the word of the truth of
6. the gospel ; Which is come unto you, as *it is*
in all the world ; and bringeth forth fruit, as *it*
doth also in you, since the day ye heard of *it*,
7. and knew the grace of God in truth : As ye also
learned of Epaphras our dear fellow-servant,
who is for you a faithful minister of Christ ;
8. Who also declared unto us your love in the
9. Spirit. For this cause we also, since the day
we heard *it*, do not cease to pray for you, and to
desire that ye might be filled with the know-
ledge of his will, in all wisdom and spiritual

Colos. i. 3. *To God and the Father, &c.*] More literally, *To the God and Father, &c.* mon, ver. 23. which was sent at the same time with this, it appears that Epaphras was at Rome when the apostle

Colos. i. 7. *Epaphras.*] wrote. *Macknight.*
From the Epistle to Phile-

understanding; That ye might walk worthy of Col. i. 10.
 the Lord unto all pleasing, being fruitful in
 every good work, and increasing in the know-
 ledge of God; Strengthened with all might, 11.
 according to his glorious power, unto all pa-
 tience and long-suffering with joyfulness; Giv- 12.
 ing thanks unto the Father, which hath made us
 meet to be partakers of the inheritance of the
 saints in light: Who hath delivered us from the 13.
 power of darkness, and hath translated *us* into
 the kingdom of his dear Son: In whom we have 14.
 redemption through his blood, *even* the forgive-
 ness of sins: Who is the image of the invisible 15.
 God, the first-born of every creature: For by 16.
 him were all things created, that are in heaven,
 and that are in earth, visible and invisible, whe-
 ther *they be* thrones, or dominions, or principa-
 lities, or powers: all things were created by
 him, and for him: And he is before all things, 17.
 and by him all things consist. And he is the 18.
 head of the body, the church; who is the begin-
 ning, the first-born from the dead; that in all
things he might have the pre-eminence. For it 19.
 pleased *the Father* that in him should all fulness
 dwell; And, having made peace through the 20.
 blood of his cross, by him to reconcile all things
 unto himself; by him, *I say*, whether *they be*
 things in earth, or things in heaven. And you, 21.
 that were sometime alienated, and enemies in
your mind by wicked works, yet now hath he
 reconciled, In the body of his flesh through 22.
 death, to present you holy and unblamable and

Col. i. 23. unreprouvable in his sight: If ye continue in the faith grounded and settled, and *be* not moved away from the hope of the gospel, which ye have heard, *and* which was preached to every creature which is under heaven; whereof I Paul
24. am made a minister; Who now rejoice in my

Col. i. 23. *If ye continue.*] Or *since ye continue*, which some have thought a translation more agreeable to the context.

Ibid. *To every creature under heaven.*] Newcome explains this, To Jews and Gentiles, and that very extensively. — Allowing Jews and Gentiles, or Jews and Greeks, to stand for all mankind, still this seems like a strong hyperbole. Purver translates it, *In every creature*, &c. and simply adds, ‘According to ver. 27. the Greek prepositions being the same.’ He refers to the words, *Christ in you, the hope of glory*. Those who do not incline to admit inward revelation, alter this *in*, to *among*, which sense *ἐν* will often bear, as just before, *To make known—among the Gentiles*, &c. In addition to this I have a few remarks :

rally be said to be *among* the gentiles; and if spiritually, then truly *in* them.

2. The word *among* just before, is only proper if, with our translators, we make it (or its corresponding Gr. *ἐν*) to relate to *make known* (or *γινώσκειν*.) It may refer to *riches*, or *glory*, or *mystery*, with neither of which words would *among* suit.

3. Purver’s translation of ver. 23. *In every creature*, if we allow with this very apostle, 1 Cor. xii. 7. that *the manifestation of the Spirit is given to every man*, seems to solve the difficulty of what otherwise seems rather more hyperbolical than we should expect of the apostle’s gravity; and *ἐν* here cannot admit the sense of *among*; for *every creature* (*πᾶσιν τῇ κτίσει*) being singular, it would be nonsense to say, *among* one person.

1. Christ could not lite-

sufferings for you, and fill up that which is be- Col. i.
hind of the afflictions of Christ in my flesh, for
his body's sake, which is the church: Whereof I 25.
am made a minister, according to the dispensation
of God which is given to me for you, to fulfil
the word of God; *Even* the mystery which hath 26.
been hid from ages and from generations, but
now is made manifest to his saints: To whom 27.
God would make known what *is* the riches of
the glory of this mystery among the Gentiles;
which is Christ in you, the hope of glory:
Whom we preach, warning every man, and 28.
teaching every man in all wisdom, that we may
present every man perfect in Christ Jesus:
Whereunto I also labour, striving according to 29.
his working, which worketh in me mightily."

"For I would that ye knew what great con- ii. 1.
flict I have for you, and *for* them at Laodicea,
and *for* as many as have not seen my face in the
flesh; That their hearts might be comforted, 2.
being knit together in love, and unto all riches
of the full assurance of understanding, to the
acknowledgment of the mystery of God, and of
the Father, and of Christ; In whom are hid all 3.
the treasures of wisdom and knowledge. And this 4.
I say, lest any man should beguile you with en-
ticing words. For though I be absent in the 5.
flesh, yet am I with you in the spirit, joying and
beholding your order, and the steadfastness of

- Col. ii. 6. your faith in Christ, As ye have therefore received Christ Jesus the Lord, so walk ye in him:
7. Rooted and built up in him, and stablished in the faith, as ye have been taught, abounding therein
 8. with thanksgiving. Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world,
 9. and not after Christ. For in him dwelleth all the
 10. fulness of the Godhead bodily. And ye are complete in him, which is the head of all principality
 11. and power: In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh, by the cir-
 12. cumcision of Christ: Buried with him in baptism, wherein also ye are risen with *him* through the faith of the operation of God, who hath raised
 13. him from the dead. And you, being dead in your sins, and the uncircumcision of your flesh, hath he quickened together with him, having forgiven
 14. you all trespasses; Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way,
 15. nailing it to his cross; *And* having spoiled principalities and powers, he made a show of them
 16. openly, triumphing over them in it. Let no man

Col. ii. 8. *Spoil you.*] quoted edicts with a nail. That is, *despoil* or *deprive* *Newcome.* you, namely, of your faith. Bonds are said to have Greek, *συλασῶν.* been thus cancelled.

Col. ii. 14. *Nailing it to his cross.*] Grotius mentions *Col. ii. 15. Having spoiled principalities, &c.*] The word translated *spoiled* lite-

therefore judge you in meat, or in drink, or in Col. ii.
 respect of an holy-day, or of the new-moon, or
 of the sabbath-days: Which are a shadow of 17.
 things to come; but the body is of Christ. Let 18.
 no man beguile you of your reward, in a volun-
 tary humility, and worshipping of angels, in-
 truding into those things which he hath not seen,
 vainly puffed up by his fleshly mind, And not 19.
 holding the Head, from which all the body by

rally means *to put off clothes*; and so here, figuratively, to *divest of power*. But Wakefield contends for a different figurative meaning, *to prepare for contest*, as wrestlers do by putting off their garments. Of course he does not make it the governing verb to principalities; but leaves that office to what we render *made a show of*. The reader may observe the word *cross* ends the 14th verse. He then goes on—"With which, after stripping himself for the combat, he made a public show, in triumph, of principalities and powers." The Greek consequently must be pointed thus: Ἀπειδυσάμενοι, τὰς ἀρχὰς καὶ τὰς ἐξουσίας ἐδειγματί-
 τισεν, ἐν παύρησιν διαμαρτυρού-
 μένους ἐν αὐτοῖς.

Col. ii. 18. *Worshipping of angels.*] It evidently ap-

pears from several passages in Philo, to have been the opinion of that learned Jew, that angels were messengers who presented our prayers to the Most High, as well as brought down his favours to us. He represents this view of the matter, as most *hum-ble* and reverential, and there is no doubt but it pre-
 vailed among other Jews (Compare Tobit xi. 14. xii. 12. 15).—Whether the heathens began so early as this to call those spirits *Angels*, which they had before called, *good Demons*, I do not certainly know; but it is evident that soon after the apostles' days, they speak of *Angels* and *Archangels*, and recommend the worship of them, under those names.
 Doddridge, from Burnet.

- Col. ii. joints and bands having nourishment ministered, and knit together, increaseth with the increase
 20. of God. Wherefore, if ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances,
 21. 22. (Touch not; taste not; handle not; Which all are to perish with the using;) after the com-
 23. mandments and doctrines of men? Which things have indeed a show of wisdom in will-worship and humility, and neglecting of the body; not in any honour to the satisfying of the flesh.”
- iii. 1. “If ye then be risen with Christ, seek those things which are above, where Christ sitteth on
 2. the right hand of God. Set your affection on
 3. things above, not on things on the earth. For ye are dead, and your life is hid with Christ in
 4. God. When Christ, *who is* our life, shall appear, then shall ye also appear with him in glory.
 5. Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness,
 6. which is idolatry: For which things’ sake the wrath of God cometh on the children of disobedience: In the which ye also walked sometime,
 7. when ye lived in them. But now ye also put off
 8. all these; anger, wrath, malice, blasphemy,

Col. ii. 21. *Touch not,* disregard.

taste not, &c.] These prohibitions are thought to be some of the ordinances, which the apostle exhorts the Colossian converts to

Colos. iii. 8. *But now ye also put off all these.*] This is to be understood imperatively. *But now put off.* Ἀπὸδεσδε.

filthy communication out of your mouth. Lie Col. iii.
 not one to another, seeing that ye have put off 9.
 the old man with his deeds; And have put on 10.
 the new *man*, which is renewed in knowledge
 after the image of him that created him: Where 11.
 there is neither Greek nor Jew, circumcision nor
 uncircumcision, Barbarian, Scythian, bond *nor*
 free: but Christ *is* all, and in all. Put on there- 12.
 fore, as the elect of God, holy and beloved,
 bowels of mercies, kindness, humbleness of mind,
 meekness, long-suffering; Forbearing one an- 13.
 other, and forgiving one another, if any man
 have a quarrel against any: even as Christ for-
 gave you, so also *do* ye. And above all these 14.
 things *put on* charity, which is the bond of per-
 fectness. And let the peace of God rule in your 15.
 hearts, to the which also ye are called in one
 body; and be ye thankful. Let the word of 16.
 Christ dwell in you richly in all wisdom; teach-
 ing and admonishing one another in psalms, and
 hymns, and spiritual songs, singing with grace in
 your hearts to the Lord. And whatsoever ye do 17.
 in word or deed, *do* all in the name of the Lord
 Jesus, giving thanks to God and the Father by
 him. Wives, submit yourselves unto your own 18.
 husbands, as it is fit in the Lord. Husbands, love 19.
your wives, and be not bitter against them.

Col. iii. 14. *Charity.*] *grace in your hearts.*] The
 Here also say, *Love*. See order of the words in the
 note on 1 Cor. xiii. original is. *With grace,*

Col. iii. 16. *Singing, with* *singing in your hearts.*

Col. iii. 20. Children obey *your* parents in all things; for
 21. this is well-pleasing unto the Lord. Fathers,
 provoke not your children *to anger*, lest they
 22. be discouraged. Servants, obey in all things
your masters according to the flesh; not with
 eye-service, as men-pleasers; but in singleness
 23. of heart, fearing God: And whatsoever ye do, do
it heartily, as to the Lord and not unto men;
 24. Knowing that of the Lord ye shall receive the
 reward of the inheritance: for ye serve the
 25. Lord Christ. But he that doeth wrong, shall
 receive for the wrong which he hath done: and
 there is no respect of persons."

iv. 1. "Masters, give unto *your* servants that which
 is just and equal; knowing that ye also have a
 2. Master in heaven. Continue in prayer, and
 3. watch in the same with thanksgiving; Withal,
 praying also for us, that God would open unto
 us a door of utterance, to speak the mystery of
 4. Christ, for which I am also in bonds: That I
 5. may make it manifest, as I ought to speak. Walk
 in wisdom toward them that are without, re-
 6. deeming the time. Let your speech *be* alway
 with grace, seasoned with salt, that ye may
 7. know how ye ought to answer every man. All
 my state shall Tychicus declare unto you, *who is*
 a beloved brother, and a faithful minister, and
 8. fellow-servant in the Lord: Whom I have sent

Col. iii. 25. *Respect of* lators' term seems a very
persons.] Gr. *Acceptance of* good one.
persons. Yet our trans-

unto you for the same purpose, that he might Col. iv.
know your estate, and comfort your hearts;
With Onesimus, a faithful and beloved brother, 9.
who is *one* of you. They shall make known unto
you all things which *are done* here. Aristarchus 10.

Col. iv. 1. See note on
Ephes. vi. 9.

Col. iv. 10. *Aristarchus.*] A Jew, ver. 11. born at Thessalonica, Acts xx. 4. He suffered for Paul at Ephesus, being hurried by the populace into the theatre, about the affair of Demetrius, Acts xix. 29. He was then Paul's fellow-traveller, and he also went with him from Greece to Jerusalem, ch. xx. 4. He was probably with him during his imprisonment at Cæsaræa, as we find him embarking with him for Italy, ch. xxvii. 2; and finally he became his fellow-prisoner at Rome.

Ibid. Marcus.] There is scarcely a doubt that this is that Mark who went with Barnabas, when Barnabas and Paul separated. Paul seems now reconciled; but it admits of doubt that they ever bore any enmity. Barnabas wished to take his nephew with him on the proposed circuit, Acts xv. 36,

37. Paul objected, because Mark on a similar journey, had forsaken them, in order to return home, Acts xiii. 13. (where, and at ver. 5. of that chapter, he is called John: such being his name, and his surname, Mark). The contention which ensued might make it proper that they should not travel together; but, being Christians, they might, each of them, wish each other good speed on their respective journeys; and probably the gospel was more widely spread by means of their separation. Observe, also, that in the next verse Paul calls Mark a fellow-labourer, who had been a comfort to him; namely, at Rome. The mother of this Mark was Mary, a woman whose house appears to have been a chief place of resort for the early Christians: to which Peter resorted after his miraculous deliverance from prison.

- Col. iv. my fellow-prisoner saluteth you, and Marcus, sister's son to Barnabas, (touching whom ye received commandments: if he come unto you, 11. receive him;) And Jesus, which is called Justus, who are of the circumcision. These only *are my* fellow-workers unto the kingdom of God, which 12. have been a comfort unto me. Epaphras, who is *one* of you, a servant of Christ, saluteth you, always labouring fervently for you in prayers, that ye may stand perfect and complete in all 13. the will of God. For I bear him record, that he hath a great zeal for you, and them *that are* in Laodicea, and them in Hierapolis. 14. Luke, the beloved physician, and Demas, greet 15. you. Salute the brethren which are in Laodicea, and Nymphas, and the church which is in his 16. house. And when this epistle is read among you, cause that it be read also in the church of the Laodiceans; and that ye likewise read the

Col. iv. 11. *Jesus called Justus.*] The former is the name of a Jew. The latter seems to show that he was in good report at Rome, his additional name (like Mark's) being Latin.

Col. iv. 14. *Luke the beloved physician.*] That Luke was with Paul at Rome is evident from his using the word *we* in describing Paul's voyage, and arrival there. Acts xxvii. 1. xxviii. 16.

He had long been a constant, or very frequent attendant of the apostle; and it appears from 2 Tim. iv. 11. that he stood by him nearly, if not quite, to the last. Luke has been supposed not to have been originally a Jew: an opinion which receives much countenance from this epistle, in which Paul, after mentioning Aristarchus, Marcus, and Jesus, as of the circumcision, then goes on

epistle from Laodicea. And say to Archippus, Col. iv. 17. Take heed to the ministry which thou hast received in the Lord, that thou fulfil it. The salu- 18. tation by the hand of me Paul. Remember my bonds. Grace *be* with you. Amen."

IN perusing the foregoing epistle, the reader may have perceived many coincidences with the epistle to the Ephesians. This is natural with respect to two letters written on the same subject, and so nearly at the same time, as to have been sent by the same messenger.

Paley, who remarks that the leading doctrine of both epistles is the union of Jews and Gentiles

to mention Luke and Demas. See Paley, *Horæ Paulinæ*, Col. N. 3. This Demas, at length, deserted his friend, as appears by 2 Tim. iv. 10.

Col. iv. 16. *The epistle from Laodicea.*] There have been many conjectures concerning what is meant by this. Some have thought it to be the epistle to the Ephesians; or rather, that the epistle to the Ephesians was a kind of a circular letter, in the copies of which the names of the respective churches were variously inserted after the words in ver. 1. *To the*

saints which are at. Michaelis leans to this opinion. There is extant a writing purporting to be an epistle to the Laodiceans; but it is now accounted spurious.

Col. iv. 17. *Say to Archippus, &c.*] I think we must consider this rather as caution, and encouragement, than reproof: for, in the epistle to Philemon, who lived at Colosse, and which was written about the same time with this epistle, Paul calls Archippus, his fellow-soldier.

under the Christian dispensation, says that the doctrine in both is established by the same arguments, or, more properly speaking, illustrated by the same similitudes. The following passages are adduced as examples; which it may gratify the reader to examine. Compare

Ephesians i. 22. with Colossians i. 18.

ii. 14. 15. . . .	ii. 14.
15. . . .	iii. 10. 11.
16. . . .	i. 18. 21.
20. . . .	ii. 7.
iv. 15. . . .	19.

In the following passages, not only the idea but almost the very words are the same :

Ephesians i. 7 and Colossians i. 14.

10	20.
iii. 2	25.
v. 19	iii. 16.
vi. 22	iv. 8.

These also are resemblances noticed by Paley, who further remarks that there are other parallel passages, in which the corresponding words do not stand in exactly the same order, but are mixed with other phrases; and in the first of the instances which he adduces, with two parentheses, in the apostle's manner. The reader may see the parentheses in the text.

Ephesians i. 19. to ii. 5. and Colos. ii. 12. 13.

iv. 2. 4.	iii. 12. 15.
16.	ii. 19.
32.	iii. 13.
22. 24.	9. 10.
v. 6. 8.	6. 8.
15. 16.	iv. 5.
vi. 19. 20.	3. 4.

There is also in each epistle an exhortation to the discharge of divers relative duties, couched in language nearly similar. It may be just observed that Ephesus and Colosse, though in different provinces of Asia minor, do not appear, so far as we can trust to maps, to have been very distant from each other; and it is therefore at least possible that manners not very dissimilar may have obtained in these two Asiatic cities.

The Philippians, the epistle to whom next claims our attention, inhabited a city of Europe far distant from either Ephesus or Colosse. The apostle seems to have loved his Philippian converts with a peculiar warmth of affection.

Philippi was a city of Macedonia, near the confines of Thrace. It lies near the sea, as it were at the head of the Archipelago. It was so named from Philip, king of Macedon, who repaired and enlarged it; but its more ancient name was Dathos. It was also called Crenides from its numerous springs, whence flowed the river mentioned Acts xvi. 13: *κρήνη*, *kreenee*, in Greek meaning a spring. Julius Cæsar is said to have planted there a Roman colony; and the neighbourhood of Philippi was the scene of conflict between him and Pompey, and afterwards between his assassins Brutus and Cassius, and his partisans Antony and Octavius. It is said still to retain some monuments of its former splendour; although it is much depopulated, and sunk to decay.

Paul on his first visit had suffered much cruel treatment from the magistrates; but had nevertheless planted a society of Christians, who appear to have returned the love of their apostle by a very assiduous attention to him. As a testimony of their love, they had made a contribution for him, and had sent it to Rome, by Epaphroditus, one of their number. On this journey, or more probably after his arrival at Rome, Epaphroditus had a violent fit of sickness, the news of which had reached, and had afflicted his brethren at Philippi. But he recovered, and was the bearer of the following excellent letter to his fellow-citizens, acknowledging their benevolence, and abounding with Christian doctrine and exhortation.

The EPISTLE of PAUL, the Apostle, to the PHILIPPIANS.

Phil. i. 1. “PAUL and Timotheus, the servants of Jesus Christ, to all the saints in Christ Jesus which are at Philippi, with the bishops and deacons:

Philippians i. 1. *Bishops and deacons.*] Probably we have been appointed for temporal services. Purver, of course, might as well render it simply, *Overseers and ministers.* translates thus the words ἐπισκόποις καὶ διακόνοις. His note is as follows: The first deacons or ministers, Acts vi. seem to have ‘*Overseers.* As rendered

Grace *be* unto you, and peace, from God our Phil. i. 2.
 Father, and *from* the Lord Jesus Christ. I thank 3.
 my God upon every remembrance of you, Al- 4.
 ways in every prayer of mine for you all, making
 request with joy, For your fellowship in the 5.
 gospel from the first day until now; Being con- 6.
 fident of this very thing, that he which hath
 begun a good work in you, will perform *it* until
 the day of Jesus Christ: Even as it is meet for 7.
 me to think this of you all, because I have you
 in my heart; inasmuch as both in my bonds, and
 in the defence and confirmation of the gospel,
 ye all are partakers of my grace. For God is my 8.
 record, how greatly I long after you all in the
 bowels of Jesus Christ. And this I pray, that 9.
 your love may abound yet more and more in
 knowledge and *in* all judgment; That ye may ap- 10.
 prove things that are excellent; that ye may be

in the common translation, *ὑμεῖς ὅντας*. Paley, after Pearce, Acts xx. 28; and its verb renders these words thus, *Ye accordingly* 1 Pet. v. 2. *all are joint contributors to Ministers*. So rendered, Mat. xx. 26. Mark x. 43. Rom. xiii. 4. and xv. 8. 1 Cor. iii. 5. 2 Cor. iii. 6. and vi. 4. and xi. 15. 23. Gal. ii. 17. Eph. iii. 7. and vi. 21. Col. i. 7. 23. 25. and iv. 7. passages which appear obscure to us, were perfectly clear. They are that before Phil. i. 7. *Ye all are partakers of my grace.*] *Συκοι- us, chap. ii. 25—30. and τανές με τῆς χάριτος πάντας chap. iv. 10—13.*

- Phil. i. sincere and without offence till the day of Christ;
11. Being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and
 12. praise of God. But I would ye should understand, brethren, that the things *which happened* unto me, have fallen out rather unto the furtherance
 13. of the gospel; So that my bonds in Christ are manifest in all the palace, and in all other *places*;
 14. And many of the brethren in the Lord, waxing confident by my bonds, are much more bold to
 15. speak the word without fear. Some indeed preach Christ even of envy and strife; and some
 16. also of good will: The one preach Christ of contention, not sincerely, supposing to add affliction
 17. to my bonds: But the other of love, knowing that I am set for the defence of the gospel.
 18. What then? notwithstanding, every way, whether in pretence, or in truth, Christ is preached; and I therein do rejoice, yea, and will rejoice.
 19. For I know that this shall turn to my salvation through your prayer, and the supply of the Spi-
 20. rit of Jesus Christ, According to my earnest expectation and *my* hope, that in nothing I shall

Phil. i. 14. *Waxing confident by my bonds.*] *even of envy and strife.*] Pro- This seems to refer to some-
bably owing to the lenity of busy and superficial receivers
of the treatment which Paul of the gospel at Rome; who
was then experiencing at wanted to be eminent, and
Rome: where, though a envied the just eminence of
prisoner, he lived in his own the apostle. Still, he seems
hired house; and freely re- to allow that they spread
ceived his friends. the knowledge of Christia-

Phil. i. 15. *Preach Christ* nity.

be ashamed, but *that* with all boldness, as always, Phil. i.
 so now also Christ shall be magnified in my
 body, whether *it be* by life, or by death. For to 21.
 me to live *is* Christ, and to die *is* gain. But if I 22.
 live in the flesh, this *is* the fruit of my labour:
 yet what I shall choose, I wot not. For I am in 23.
 a strait betwixt two, having a desire to depart,
 and to be with Christ; which is far better:
 Nevertheless to abide in the flesh *is* more need- 24.
 ful for you. And having this confidence, I know 25.
 that I shall abide and continue with you all, for
 your furtherance and joy of faith; That your 26.
 rejoicing may be more abundant in Jesus Christ
 for me, by my coming to you again. Only let 27.
 your conversation be as it becometh the gospel
 of Christ: that whether I come and see you, or
 else be absent, I may hear of your affairs, that ye
 stand fast in one spirit, with one mind striving
 together for the faith of the gospel; And in no- 28.
 thing terrified by your adversaries; which is to
 them an evident token of perdition; but to you
 of salvation, and that of God. For unto you it is 29.
 given in the behalf of Christ, not only to believe
 on him, but also to suffer for his sake; Having 30.

Phil. i. 28. *Which is to them, &c.*] Which constancy as it shows the truth of that gospel which ye believe, is to your adversaries a proof that they deserve destruction for rejecting it, and for persisting in their vices; and it is to

you a proof that the God who now supports you, will reward you hereafter. *New-come.*

Phil. i. 29. *Unto you it is given—not only to believe—but to suffer.*] *Given* is not fully expressive of the origi-

Phil. i. the same conflict which ye saw in me, and now hear *to be* in me."

- ii. 1. "If *there be* therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies,
2. Fulfil ye my joy, that ye be like-minded, having the same love, *being* of one accord, of one mind.
3. *Let nothing be done* through strife or vain-glory; but in lowliness of mind let each esteem other
4. better than themselves. Look not every man on his own things, but every man also on the things
5. of others. Let this mind be in you, which was
6. also in Christ Jesus: Who, being in the form of God, thought it not robbery to be equal with
7. God: But made himself of no reputation, and took upon him the form of a servant, and was
8. made in the likeness of men: And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of
9. the cross. Wherefore God also hath highly exalted him, and given him a name which is above
10. every name; That at the name of Jesus every knee should bow, of *things* in heaven, and *things*
11. in earth, and *things* under the earth; And *that*

nal word *ἡ χάρις*: which is, *the free grace and favour is bestowed.* Blackwall. Sac. Cl. p. 2, c. 1, §. 3.

Phil. ii. 7. *But made himself of no reputation.*] The original word, *ἐκένωσε*, may well be supposed to imply

the idea that Christ emptied himself, diminished himself, divested himself, his antecedent glory being referred to. *Newcome.*

Phil. ii. 10. *At the name.*] Or, *In the name.* Secker, quoted by *Newcome.*

every tongue should confess that Jesus Christ is Lord, to the glory of God the Father. Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling. For it is God which worketh in you, both to will and to do of *his* good pleasure. Do all things without murmurings and disputings: That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world; Holding forth the word of life; that I may rejoice in the day of Christ, that I have not run in vain, neither laboured in vain. Yea, and if I be offered upon the sacrifice and service of your faith, I joy, and rejoice with you all. For the same cause also do ye joy, and rejoice with me. But I trust in the Lord Jesus to send Timotheus shortly unto you, that I also may be of good comfort, when I know your state. For I have no man like-minded, who will naturally care for your state. For all seek their own, not the things which are Jesus Christ's. But ye know the proof of him, that, as a son with the father, he hath served with me in the gospel. Him therefore I hope to send presently, so soon as I

Phil. ii. 17. *If I be offered.* in their sacrifices.
ed.] Gr. If I be poured Phil. ii. 20. *Your state.]*
forth: alluding either to the Rather, *Your affairs* or *con-*
Jewish drink-offerings, or to cerns: τὰ περὶ ὑμῶν.
the libations of the heathen,

Phil. ii. shall see how it will go with me. But I trust in
 24. the Lord, that I also myself shall come shortly.
 25. Yet I supposed it necessary to send to you Epaphroditus, my brother, and companion in labour, and fellow-soldier, but your messenger, and he
 26. that ministered to my wants. For he longed after you all, and was full of heaviness, because
 27. that ye had heard that he had been sick. For indeed he was sick nigh unto death: but God had mercy on him; and not on him only, but on me also, lest I should have sorrow upon sor-
 28. row. I sent him therefore the more carefully, that, when ye see him again, ye may rejoice, and
 29. that I may be the less sorrowful. Receive him therefore in the Lord with all gladness; and
 30. hold such in reputation: Because for the work of Christ he was nigh unto death, not regarding his life, to supply your lack of service toward me."

iii. 1. "Finally, my brethren, rejoice in the Lord. To write the same things to you, to me indeed
 2. is not grievous, but for you *it is* safe. Beware of dogs, beware of evil workers, beware of the
 3. concision. For we are the circumcision, which

Phil. ii. 30. *Your lack of service.*] That is, your want of an opportunity to send to me your donation. See ch. iv. 10. ware of these mere cutters of the flesh; for we are the true circumcision, &c. The term *Dogs* is said to be a name given by the Jews to the

Phil. iii. 2. *The concision.*] Gentiles, here retorted upon themselves. It seems that A term of contempt, somewhat as if he had said, Be- this opprobrious title was

worship God in the spirit, and rejoice in Christ Phil. iii. Jesus, and have no confidence in the flesh. Though I might also have confidence in the flesh. 4. If any other man thinketh that he hath whercof he might trust in the flesh, I more: Circumcised 5. the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews; as

benevolently alluded to by Christ, in his reply to the Syro-phœnician woman; and probably in order to draw from her that memorable, and humble answer, which gave him occasion to exclaim, "O woman, great is thy faith." See Matth. xv. 26. Mark vii. 27.

Phil. iii. 5. *A Hebrew of the Hebrews.*] The Jews who lived among the Greeks, and who spake their language, were called Hellenists [This word is translated *Greeks*, Acts vi. 1. ix. 29. xi. 20.] Many of these were descended from parents of whom only one was a Jew. Of this sort was Timothy, Acts xvi. 1. But those who were born in Judea of parents rightly descended from Abraham, and who, receiving their education in Judea, spake the language of their forefathers,

and were instructed in the laws and learning of the Jews, were reckoned more honourable than the Hellenists; and, to mark the excellence of their lineage, education, and language, they were called Hebrews: a name the most ancient and therefore the most honourable, of all the names borne by Abraham's descendants. Paul indeed was born at Tarsus in Cilicia; yet, having received his education [or probably finished it] in Jerusalem, speaking the language used there, and understanding the Hebrew in which the Scriptures were written, he was a Jew of the most honourable class. *Mac-knight*, abridged.

Spiritually-minded men at this day esteem as nothing, descent, and other exterior qualifications. And here, we find that the apostle seems

- Phil. iii. touching the law, a Pharisee; Concerning zeal,
 6. persecuting the church; touching the righteous-
 7. ness which is in the law, blameless. But what
 things were gain to me, those I counted loss for
 8. Christ. Yea, doubtless, and I count all things
but loss, for the excellency of the knowledge of
 Christ Jesus my Lord: for whom I have suffered
 the loss of all things, and do count them *but*
 9. dung, that I may win Christ, And be found in
 him, not having mine own righteousness, which
 is of the law, but that which is through the
 faith of Christ, the righteousness which is of God
 10. by faith: That I may know him, and the power
 of his resurrection, and the fellowship of his suf-
 ferings, being made conformable unto his death;
 11. If by any means I might attain unto the resur-
 12. rection of the dead. Not as though I had already
 attained, either were already perfect: but I fol-
 low after, if that I may apprehend that for which

to have heaped together his honours, only in order to lay them at the feet of "Christ Jesus, his Lord." See ver. 8.

Phil. iii. 12. *Attained—ap-
 prehend—apprehended.*] Not
 very intelligible. The three
 verbs are the same in Greek,
 except that the first is sim-
 ple, the others, compounds:
λαμβάνω and *καταλαμβάνω*.
 The *κατά* cannot be used here
 in a bad sense, nor as imply-

ing the adverb, *down*. It
 probably only augments the
 sense. Let us then take the
 verbs in their most usual one,
Receiving.

"Not as though I had al-
 ready received [my full re-
 ward] or were already per-
 fect; but I follow on, that
 I may receive [my crown of
 glory] for which I was re-
 ceived by Christ [as one of
 his apostles.]" So in ver. 13,
 for *apprehended*, read *re-*

also I am apprehended of Christ Jesus. Brethren, I count not myself to have apprehended; but *this* one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus. Let us therefore, as many as be perfect, be thus minded: and if in any thing ye be otherwise minded, God shall reveal even this unto you. Nevertheless, whereto we have already attained, let us walk by the same rule, let us mind the same thing. Brethren, be followers together of me, and mark them which walk so as ye have us for an ensample; (For many walk, of whom I have told you often, and now tell you even weeping, *that they are* the enemies of the cross of Christ: Whose end is destruction, whose God is their belly, and whose glory is in their shame, who mind earthly things;) For our conversation is in heaven; from whence also we look for the

ceived; and indeed Paul tells us that he longed to receive the prize. To apprehend a prize would be an odd English phrase.

Phil. iii. 14. *Towards the mark.*] Or, *Along the mark*: alluding to the prescribed limits in which the racers were to go, in the Grecian games, which space was marked out by a line. The apostle, therefore, is thought to mean,

that he ran his course within the exact line, or by the exact rule, of divine appointment. *Macknight*, abridged.

Phil. iii. 20. *For our conversation is in heaven.*] The word *conversation* is not a perfectly accurate version of *πολιτευμα*. But take the remarks of Parkhurst. 'A state, community, or political society (as it were) to which one belongs. Occurs

- Phil. iii. Saviour, the Lord Jesus Christ: Who shall change
21. our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself."
- iv. 1. " Therefore, my brethren dearly beloved and longed for, my joy and crown, so stand fast in
2. the Lord, *my* dearly beloved. I beseech Euodias, and beseech Syntyche, that they be of the same
 3. mind in the Lord. And I entreat thee also, true yoke-fellow, help those women which laboured with me in the gospel, with Clement also, and *with* other my fellow-labourers, whose names *are*
 4. in the book of life. Rejoice in the Lord alway :
 5. *and* again I say, Rejoice. Let your moderation be known unto all men. The Lord *is* at hand.
 6. Be careful for nothing ; but in every thing by

Phil. iii. 20. See Raphelius on the place, and compare Eph. ii. 19. Heb. xii. 22. xiii. Gal. iv. 26.' The reader may be pleased and edified by turning to these places. One might venture to render the passage—*our citizenship is in heaven.*

Phil. iv. 1. *Dearly beloved and longed for.*] This verse is replete with warm expressions. The Philippian Christians had been particularly kind to their apostle, as appears by ver. 10—18. of

this chapter. His sufferings among them had probably largely excited their sympathy ; and his miraculous relief in prison, their admiration ; and, to use a common modern phrase, they hardly seemed to know how to do enough for him.

Phil. iv. 3. *True yoke-fellow.*] Probably Epaphroditus, who was the bearer of this epistle, and who is called, chap. ii. 25. " brother, companion in labour, and fellow-soldier."

prayer and supplication, with thanksgiving, let Phil. iv.
 your requests be made known unto God. And 7.
 the peace of God, which passeth all understand-
 ing, shall keep your hearts and minds through
 Christ Jesus. Finally, brethren, whatsoever 8.
 things *are* true, whatsoever things *are* honest,
 whatsoever things *are* just, whatsoever things *are*
 pure, whatsoever things *are* lovely, whatsoever
 things *are* of good report ; if *there be* any virtue,
 and if *there be* any praise, think on these things.
 Those things, which ye have both learned, and 9.
 received, and heard, and seen in me, do : and
 the God of peace shall be with you. But I re- 10.
 joiced in the Lord greatly, that now at the last
 your care of me hath flourished again : wherein
 ye were also careful, but ye lacked opportu-
 nity. Not that I speak in respect of want : for I 11.
 have learned, in whatsoever state I am, *therewith*
 to be content. I know both *how* to be abased, 12.
 and I know *how* to abound : every where and in
 all things I am instructed both to be full and to
 be hungry, both to abound and to suffer need.
 I can do all things through Christ which strength- 13.
 eneth me. Notwithstanding, ye have well done 14.
 that ye did communicate with my affliction.
 Now, ye Philippians, know also, that in the be- 15.

Phil. iv. 3. *Clement.*] The the church of Rome ; and
 ancient Christians tell us, that who wrote an epistle to the
 this is the Clement who af- Corinthians, which is yet ex-
 terwards became bishop of tant. *Macknight.*

- Phil. iv. ginning of the gospel, when I departed from Macedonia, no church communicated with me as concerning giving and receiving, but ye only.
16. For even in Thessalonica ye sent once and again
17. unto my necessity. Not because I desire a gift: but I desire fruit that may abound to your

Phil. iv. 15. *When I departed.*] Newcome has it, *When I was departing*: which seems better to suit the place. It may amount simply to this. When I was leaving you, ye even twice sent to me before I was out of the Macedonian territory. The reader may remember, Thessalonica was its capital.

Phil. iv. 16. *Even in Thessalonica.*] Chrysostom says, that the emphasis in this sentence shows, how much the inhabitants of so small a town as Philippi were to be commended for contributing so generously to the apostle's maintenance in Thessalonica, the metropolis of Macedonia, that the gospel might be the more acceptable to the Thessalonians, being preached without any expence. Yet it must be remembered, that even in Thessalonica, he maintained himself more by his own labour, than by the contributions of

the Philippians. 1 Thess. ii. 5—9. 2 Thess. iii. 7—9. *Macknight.*

Paley, however, gives this passage a turn rather different, as if it referred not only to two donations received at Thessalonica, but to another really after Paul had left Macedonia. He therefore proposes to render thus: "Now, ye Philippians, know that in the beginning of the gospel [that is, his first journey into Greece], when I was departed from Macedonia, no church communicated with me, as concerning giving and receiving, but ye only; and that also in Thessalonica, ye sent once and again unto my necessity." He lays a stress on the repetition of the conjunction *that, and that*; and he refers to 2 Cor. xi. 8. 9. for proof of his hypothesis. "I robbed [Gr. *ἰσῦλησα*, *I despoiled*] other churches, taking wages of them, to do you

account. But I have all, and abound: I am full, Phil. iv. having received of Epaphroditus the things ^{18.} *which were sent* from you, an odour of a sweet smell, a sacrifice acceptable, well-pleasing to God. But my God shall supply all your need, 19. according to his riches in glory, by Christ Jesus. Now unto God and our Father *be* glory for ever 20. and ever. Amen. Salute every saint in Christ 21. Jesus. The brethren which are with me greet you. All the saints salute you, chiefly they that 22. are of Cæsar's household. The grace of our Lord 23. Jesus Christ *be* with you all. Amen."

service: and when I was present with you and wanted, I was chargeable to no man; for that which was lacking to me, the brethren which came from Macedonia supplied."

Phil. iv. 22. *Cæsar's household.*] It is vain to conjecture who or what officers these were, or whether they were slaves or relations. Josephus says, that Nero's wife Poppæa, was a religious woman (so it is in Whiston's

translation) and procured the Jews some indulgence about a part of the temple. Macknight expands Josephus's expression, *θεοσεβὴς γὰρ ἦν*, and says, *she was a worshipper of the true God:* which the word *θεοσεβὴς* will warrant. Nero was moderate in the early part of his reign. Afterwards, he became a proverb of cruelty: in which temper he is said to have kicked to death this Poppæa, then big with child.

THIS is a very edifying epistle, and I am cautious of diverting the reader's mind, or of erasing any impressions of good which the perusal of its contents may have occasioned, by any critical remarks. But as we are endeavouring to survey the successive transactions of the apostle's life, I am unwilling to omit the following remarks of Paley; which may tend to evince to the reader that he has been perusing this epistle in its proper place.

‘ Our epistle,’ says Paley, ‘ purports to have been written near the conclusion of St. Paul's imprisonment at Rome, and after a residence in that city of considerable duration. These circumstances are made out by different intimations, and the intimations on the subject preserve among themselves a just consistency. 1. The apostle had already been a prisoner at Rome so long, as that the reputation of his bonds, and of his constancy under them, had contributed to advance the success of the gospel. “ But I would that ye should understand, brethren, that the things which happened unto me have fallen out rather unto the furtherance of the gospel; so that my bonds in Christ are manifest in all the palace, and in all other places; and many brethren in the Lord waxing confident by my bonds, are much more bold to speak the word without fear.” 2. The account given of Epaphroditus imports that St. Paul, when he wrote the epistle, had been in Rome a considerable time. “ He longed after you all and was full of heaviness,

because that ye had heard that he had been sick." Epaphroditus was with St. Paul at Rome. He had been sick. The Philippians had heard of his sickness, and he, again, had received an account how much they had been affected by the intelligence. The passing and repassing of these advices must necessarily have occupied a large portion of time, and must have all taken place during St. Paul's residence at Rome. 3. After a residence at Rome thus proved to have been of considerable duration, he now regards the decision of his fate as nigh at hand. He contemplates either alternative: that of his deliverance, ch. ii. 23. "Him therefore (Timothy) I hope to send presently, so soon as I shall see how it will go with me; but I trust in the Lord that I also myself shall come shortly;"—that of his condemnation, ver. 17. "Yea, and if I be offered upon the sacrifice and service of your faith, I joy and rejoice with you all." This consistency is material as it agrees, with respect to the duration of St. Paul's imprisonment at Rome, with the account delivered in the Acts, that he dwelt there two whole years in his own hired house.'

There is still another undoubted epistle of the apostle Paul, respecting the date of which there has been considerable dispute among the learned: namely, the second epistle to Timothy. The preponderance of the evidence afforded by the hints given in the epistle itself, seems to be in favour of the opinion that it was written during a second imprisonment at Rome; consequently

that he had been liberated from the first. But before we consider the few arguments (out of the many that have been used) that may be sufficient in order to form a probable opinion, it will be advisable to peruse the epistle.

The SECOND EPISTLE of PAUL, the Apostle, to TIMOTHY.

- 2Tim.i.1. “PAUL, an apostle of Jesus Christ by the will of God, according to the promise of life
2. which is in Christ Jesus, To Timothy, *my* dearly beloved son: Grace, mercy, *and* peace, from
 3. God the Father and Christ Jesus our Lord. I thank God, whom I serve from *my* forefathers with pure conscience, that without ceasing I have remembrance of thee in my prayers night
 4. and day; Greatly desiring to see thee, being mindful of thy tears, that I may be filled with
 5. joy; When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and
 6. I am persuaded that in thee also. Wherefore I put thee in remembrance, that thou stir up the gift of God, which is in thee by the putting on
 7. of my hands. For God hath not given us the spirit of fear; but of power, and of love, and of
 8. a sound mind. Be not thou therefore ashamed of the testimony of our Lord, nor of me his pri-

soner: but be thou partaker of the afflictions 2 Tim. i.
of the gospel, according to the power of God;
Who hath saved us, and called *us* with an holy 9.
calling, not according to our works but according
to his own purpose and grace, which was given
us in Christ Jesus before the world began; But 10.
is now made manifest by the appearing of our
Saviour Jesus Christ, who hath abolished death,
and hath brought life and immortality to light
through the gospel: Whereunto I am appointed 11.
a preacher, and an apostle, and a teacher of the
Gentiles. For the which cause I also suffer these 12.
things: nevertheless I am not ashamed: for I
know whom I have believed, and am persuaded
that he is able to keep that which I have com-
mitted unto him against that day. Hold fast the 13.
form of sound words, which thou hast heard of
me, in faith and love which is in Christ Jesus.
That good thing which was committed unto thee, 14.
keep, by the Holy Ghost which dwelleth in us.
This thou knowest, that all they which are in 15.
Asia be turned away from me; of whom are
Phygellus and Hermogenes. The Lord give 16.
mercy unto the house of Onesiphorus; for he oft
refreshed me, and was not ashamed of my chain:
But when he was in Rome, he sought me out 17.

2 Tim. i. 10. *Immortality.*] Gr. *Incorruptibility.* mean the Asian converts
It is the same word, Rom. ii. then in Rome. Timothy
7. himself was probably in Asia,
2 Tim. i. 15. *All they* namely at Ephesus, whilst
which are in Asia.] It must Paul was writing the epistle,

2 Tim. i. 18. very diligently, and found *me*. The Lord grant unto him that he may find mercy of the Lord in that day: and in how many things he ministered unto me at Ephesus, thou knowest very well."

- ii. 1. "Thou therefore, my son, be strong in the
 2. grace that is in Christ Jesus. And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men,
 3. who shall be able to teach others also. Thou therefore endure hardness, as a good soldier of
 4. Jesus Christ. No man that warreth entangleth himself with the affairs of *this* life; that he may please him who hath chosen him to be a soldier.
 5. And if a man also strive for masteries, *yet* is he
 6. not crowned except he strive lawfully. The husbandman that laboureth must be first partaker
 7. of the fruits. Consider what I say; and the Lord give thee understanding in all things.
 8. Remember that Jesus Christ of the seed of David was raised from the dead, according to my gos-
 9. pel: Wherein I suffer trouble, as an evil doer, *even* unto bonds; but the word of God is not
 10. bound. Therefore I endure all things for the elect's sakes, that they may also obtain the salva-

2 Tim. i. 18. *The Lord* Paul: not satisfied with the *grant unto him, &c.*] This remarkable interruption of begins his notice of his friend; the relation of the kindness and too much fraught with of Onesiphorus, has been the spirit of blessing, to stay considered as a beautiful until he should have finished token of the fervent love of it.

tion which is in Christ Jesus, with eternal glory. 2 Tim. ii.
It is a faithful saying: For if we be dead with *him*, 11.
 we shall also live with *him*: If we suffer, we 12.
 shall also reign with *him*: if we deny *him*, he
 also will deny us: If we believe not, *yet* he 13.
 abideth faithful: he cannot deny himself. Of 14.
 these things put *them* in remembrance, charging
them before the Lord, that they strive not about
 words to no profit, *but* to the subverting of the
 hearers. Study to show thyself approved unto 15.
 God, a workman that needeth not to be ashamed,
 rightly dividing the word of truth. But shun 16.
 profane *and* vain babblings: for they will in-
 crease unto more ungodliness. And their word 17.
 will eat as doth a canker: of whom is Hymeneus
 and Philetus; Who concerning the truth have 18.
 erred, saying that the resurrection is past al-
 ready; and overthrow the faith of some. Never- 19.
 theless, the foundation of God standeth sure,
 having this seal, The Lord knoweth them that
 are his. And, Let every one that nameth the

2 Tim. ii. 17. *Hymene-*
us.] This seems to have
 been an old offender, if he
 be the person mentioned, 1
 Tim. i. 20: about five years
 before, according to the
 chronology of Lardner.

2 Tim. ii. 19. *Having*
this seal, The Lord knoweth
them that are his.] For
seal, see note on 2 Cor. i.
 22. The word here, seems

to mean *inscription*. New-
 come, translating it so, adds
 the following note:

‘Many Arabic seals have a
 short inscription of the Ko-
 ran, or some religious moral
 truth, inscribed on them.

Harmer observes that the
 Jews, as well as the Moham-
 medans might scrupulously
 avoid the use of figured seals.
 Inscriptions on foundation

- 2 Tim. ii. name of Christ depart from iniquity. But in a
 20. great house there are not only vessels of gold and of silver, but also of wood and of earth; and
 21. some to honour, and some to dishonour. If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified and meet for the master's use, *and* prepared unto every good
 22. work. Flee also youthful lusts: but follow righteousness, faith, charity, peace, with them that
 23. call on the Lord out of a pure heart. But foolish and unlearned questions avoid, knowing that
 24. they do gender strifes. And the servant of the Lord must not strive; but be gentle unto all *men*,
 25. apt to teach, patient, In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknow-
 26. ledging of the truth: And *that* they may recover themselves out of the snare of the devil, who are taken captive by him at his will."

stones may have been common anciently as they now are.'

Macknight adduces an allusion to this custom in Zech. iii. 9. "Behold the stone that I have laid before Joshua. Upon one stone, shall be seven eyes. Behold I will engrave the graving thereof." Newcome refers to Rev. xxi. 14; but it has been thought that the word *ῥημίδες* is not there well ren-

dered by *foundations*.

I do not wish, by this comment, to divert the attention of the spiritually-minded reader, from the important truth of the text, "The foundation of God standeth sure."

2 Tim. ii. 26. *Out of the snare of the devil.*] In order to understand [he might have said *fully to enter into*] this beautiful passage, it is proper to observe that the

" This know also, that in the last days perilous 2 Tim. iii,
 times shall come. For men shall be lovers of 1. 2.
 their own selves, covetous, boasters, proud, blas-
 phemers, disobedient to parents, unthankful, un-
 holy, Without natural affection, truce-breakers, 3.
 false accusers, incontinent, fierce, despisers of
 those that are good, Traitors, heady, high-minded, 4.
 lovers of pleasures more than lovers of God ;
 Having a form of godliness, but denying the 5.
 power thereof: from such turn away. For of 6.
 this sort are they which creep into houses, and
 lead captive silly women laden with sins, led
 away with divers lusts, Ever learning, and never 7.
 able to come to the knowledge of the truth.
 Now as Jannes and Jambres withstood Moses, so 8.
 do these also resist the truth ; men of corrupt
 minds, reprobate concerning the faith. But they 9.
 shall proceed no further : for their folly shall be
 manifest unto all *men*, as theirs also was. But 10.
 thou hast fully known my doctrine, manner of
 life, purpose, faith, long-suffering, charity, pa-

word ἀναστήσω [here trans-
 lated *recover themselves*] signifies to *awake from a deep*
sleep, or from a fit of intoxi-
 cation, and refers to an arti-
 fice of fowlers, to scatter
 seeds impregnated with some
 drug, in order to lay birds
 asleep that they may draw
 the net over them with the
 greater security. *Burder. 557.*

2 Tim. iii. 8. *Jannes and*
Jambres.] It is generally
 supposed that these were
 Pharaoh's chief magicians,
 whose names, though not
 recorded by Moses, being
 handed down by tradition,
 are preserved in Jonathan's
 Chaldee paraphrase on Exod.
 vii. 11. *Macknight.*

- 2 Tim. iii. tience, Persecutions, afflictions, which came unto
 11. me at Antioch, at Iconium, at Lystra; what per-
 secutions I endured: but out of *them* all the
 12. Lord delivered me. Yea, and all that will live
 godly in Christ Jesus shall suffer persecution.
 13. But evil men and seducers shall wax worse and
 14. worse, deceiving, and being deceived. But con-
 tinue thou in the things which thou hast learned
 and hast been assured of, knowing of whom thou
 15. hast learned *them*; And that from a child thou
 hast known the holy scriptures, which are able to
 make thee wise unto salvation, through faith
 16. which is in Christ Jesus. All scripture *is* given
 by inspiration of God, and *is* profitable for doc-
 trine, for reproof, for correction, for instruction
 17. in righteousness; That the man of God may be
 perfect, throughly furnished unto all good
 works.”
- iv. 1. “I charge *thee* therefore before God, and the
 Lord Jesus Christ, who shall judge the quick and
 the dead at his appearing and his kingdom;
 2. Preach the word; be instant in season, out of
 season; reprove, rebuke, exhort with all long-

2 Tim. iii. 11. *Antioch.*] That is Antioch in Pisidia.
 See Acts xiii. 14.

Ibid. *Iconium.*] See Acts
 xiv. 5.

Ibid. *Lystra.*] Timothy,
 being a native of Lystra, and
 the apostle's disciple and
 companion, might have been

present when Paul was
 stoned, and dragged out as
 one dead: and was probably
 one of those who stood
 round him when he revived.

Macknight. See Acts xiv.
 20.

2 Tim. iii. 13. *Seducers.*] Rather *Impostors, forgers.*

suffering and doctrine. For the time will come ^{2 Tim. iv.} when they will not endure sound doctrine; but ^{3.} after their own lusts shall they heap to themselves teachers, having itching ears: And they shall ^{4.} turn away *their* ears from the truth, and shall be turned unto fables. But watch thou in all things, ^{5.} endure afflictions, do the work of an evangelist, make full proof of thy ministry. For I am now ^{6.} ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have ^{7.} finished *my* course, I have kept the faith: Hence- ^{8.} forth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing, Do thy diligence to come shortly unto me: For ^{9. 10.} Demas hath forsaken me, having loved this present world, and is departed unto Thessalonica; Crescens to Galatia, Titus unto Dalmatia. Only ^{11.} Luke is with me. Take Mark, and bring him with thee: for he is profitable to me for the mi-

2 Tim. iv. 8. *A crown of righteousness.*] Rather, *The crown of righteousness.*

2 Tim. iv. 10. *Crescens to Galatia, Titus to Dalmatia.*] It doth not follow from the text, that Titus had forsaken Paul, through unkindness or fear. Of Titus in particular, one would hope better things.

Ibid. *Dalmatia.*] A country lying on the Adriatic gulf, in the southern part of that vast tract called Illyricum. See Rom. xv. 19.

2 Tim. iv. 11. *Take Mark, &c.*] Another proof that the apostle was thoroughly reconciled to Mark. See notes on 1 Cor. ix. 6. and on Col. iv. 10.

- 2 Tim. iv. nistry. And Tychicus have I sent to Ephesus.
 12. The cloak that I left at Troas with Carpus, when
 13. thou comest, bring *with thee*, and the books, *but*
 14. especially the parchments. Alexander the cop-
 per-smith did me much evil: the Lord reward

2 Tim. iv. 12. *Tychicus*] was one of those who accompanied Paul from Macedonia into Asia on his journey to Judea, Acts xx. 4. He was probably an Ephesian, as Trophimus, coupled with him in that passage, is declared to have been. Acts xxi. 29. He seems to have been sent by Paul from Rome to Ephesus, before the time of his being the bearer of the letter to Timothy, namely, when he conveyed the apostle's epistle to the Ephesians, Eph. vi. 21.; and earlier, probably, the apostle had used him as a messenger to Crete, as I infer from Tit. iii. 12. "When I shall send Artemas unto thee, or Tychicus—come unto me to Nicopolis." This was before Paul's first imprisonment at Rome. Some think that he was not only Paul's messenger; but intended to supply, among his countrymen, the Ephesians, the absence of Timothy, whom

Paul was inviting to Rome.

2 Tim. iv. 13. *The cloak.*] Some think this to have been a Roman penula, a mark of that citizenship, of which Paul, before this, had at least twice availed himself. Acts xvi. 37. and xxii. 25.

2 Tim. iv. 14. *Alexander—did me much evil.*] Probably the same Alexander mentioned in the first epistle, i. 20. *Did me much evil*, seems somewhat harsher than, *ὡς ἂν μοι κακὰ ἐνεδείξατο*. *Showed me much unkindness*; or *discovered many marks of a bad disposition towards me*. This Alexander, if he be the same, had been delivered to Satan. I have forbore to attempt an explanation of this, because it is a difficult subject. The general opinion of commentators is, that the apostles had power to punish obstinate opposers with bodily disease; and many diseases were ascribed to the agency of Satan. The case of Elymas, mentioned in Acts xiii. is an

him according to his works: Of whom be thou ware also; for he hath greatly withstood our words. At my first answer no man stood with me, but all *men* forsook me: *I pray God* that it may not be laid to their charge. Notwithstanding, the Lord stood with me, and strengthened me; that by me the preaching might be fully known, and *that* all the Gentiles might hear: and I was delivered out of the mouth of the lion. And the Lord shall deliver me from every evil work, and will preserve *me* unto his heavenly kingdom: to whom *be* glory for ever and ever. Amen. Salute Prisca and Aquila, and the household of Onesiphorus. Erastus abode at Corinth:

instance of the power; while that in Luke xiii. of the woman whom the evangelist relates to have had a spirit of infirmity; and whom Christ is said to have declared to be bound by Satan, should be a caution to any from saying that such a binding never was. The case of Job is also in point. Some have ventured to suppose the book of Job an allegory; but he is spoken of as a real person by Ezekiel, speaking in the name of the Lord. chap. xiv. 14.

2 Tim. iv. 16. *At my first answer.*] Gr. *Apology*: that is, *my first defence* at the

emperor's tribunal.

2 Tim. iv. 17. *The lion.*]

It is not clear whether Paul here calls the cruel Nero, the lion; or whether he had expected to be thrown to a lion in the circus. Nero is said to have lighted up his gardens with Christians dressed in pitched robes and set on fire; whilst he drove about them in his chariot. He had laid to their charge the burning of the city: of which conflagration he was reputed the author. He was the first who regularly persecuted the Christians. The Jews did not want will; but generally wanted power.

- 2 Tim. iv. but Trophimus have I left at Miletum sick. Do
 21. thy diligence to come before winter. Eubulus
 greeteth thee, and Pudens, and Linus, and Clau-
 22. dia, and all the brethren. The Lord Jesus Christ
 be with thy spirit. Grace be with you. Amen."
-

THIS epistle appears evidently to have been written after a journey to Rome in which Paul had been, probably, at Troas and at Corinth, and certainly at Miletus. Now from the description which we have of his voyage from Cæsarea to Rome, which terminated in his first imprisonment; and which is related in the two last chapters of the Acts, it is certain that he did not call at either of those places. The ship, indeed, in which he first embarked was intended to "sail by the coasts of Asia;" but Paul went in it no further than "Myra, a city of Lycia." Here the centurion who guarded him, finding an Alexandrian ship bound more directly for Rome, put his prisoners into that vessel; and it is clear from the 7th verse of Acts xxvii. that the Alexandrian ship quitted the coast of Asia minor when she was off Cnidus, long before she arrived at the part of the province in which Miletus lay. Her course was then by Crete, in which island at a place called the Fair Havens, Paul recommended the ship-master to remain; but his advice was not followed, and the tempest soon ensued which

occasioned the loss of the ship and cargo at Melita. Hence, in another Alexandrian ship, the voyage was finished, by the way of Syracuse, and Rhegium, to Puteoli on the S. W. coast of Italy.

The passage in the epistle which makes it probable that Paul, previously to his arrival at Rome a second time, had been at Troas, is that wherein he desires Timothy to bring him a cloak which he had left there. The only circumstance which renders this rather probable than certain, is that Paul had been at Troas about five years before ; but a recent, rather than an old inconvenience of so trivial a kind was most likely to be noticed. His remark that Erastus remained at Corinth also does not certainly denote that Paul had left him there ; but the following words “ Trophimus have I left at Miletum ” admit of no other interpretation than that the apostle himself had been at Miletus*. As therefore it has been shown

* *Miletum*, or *Miletus*. Crete ; and Hammond supposes that to be the place where Paul left Trophimus ; but his arguments do not appear to me conclusive. If a person, writing to any man of general information at Norwich, were to tell him he had left a friend of theirs at Yarmouth, would not that imply of course the town in Norfolk, not that in the Isle

There was a Miletus in of Wight?

that Paul did not call at Miletus on his first journey to Rome, he must have made a second ; and consequently must have been liberated from his first imprisonment.

This is further confirmed by the very different circumstances, in which the apostle was when he wrote the epistle in question, and when, in his first imprisonment, he wrote that to the Philippians. Then he appeared to be rejoicing at the success of his preaching. “ The things *which happened* unto me have fallen out rather unto the furtherance of the gospel,”—“ and many of the brethren in the Lord, waxing confident by my bonds, are much more bold to speak the word without fear.” He seems also confident of escape from his bonds, and of life. “ I know,” says he “ that I shall abide and continue with you all, for your furtherance and joy of faith.” “ Him therefore [Timothy] I hope to send presently, so soon as I shall see how it will go with me; but I trust in the Lord that I also myself shall come shortly.” In his epistle also to Philemon he had gone so far as to bespeak a lodging, “ for I trust” says he, “ that through your prayers I shall be given unto you.” But now on the other hand, in this second epistle to Timothy, he complains that all men had forsaken him at his first pleading or defence; and he seems to intimate that had not the Lord strengthened him, he should have been condemned to the cruel punishment of being devoured by wild beasts, in the Circus, for the amusement of the people.

Nevertheless he was aware that the time of his departure approached; and he exults at the prospect of the crown that awaited him; and in his assurance that the Lord would preserve him unto his heavenly kingdom.

BEFORE the subject of the epistles is left, it is indispensable to mention the epistle to the Hebrews, which by many has been attributed to Paul. On this question certainty cannot be obtained. In ancient times it was generally ascribed to Paul by the Christians of the eastern or Greek church; but in this opinion they had not the general concurrence of their brethren of the western, or Latin, church. In like manner its canonical authority was acknowledged by the Greeks, while for a time it was doubted of by the Latins. At length it was received by both. That which appears certain is, that it was written from Italy, by an intimate friend of Timothy, and by one who doth not seem to have been at full liberty to visit those to whom he was writing. It is also clear it was written before the destruction of Jerusalem. These things lead the mind to our apostle; and there are besides, in the manner and matter of this epistle, several coincidences with his acknowledged writings, which tend to confirm the supposition that it was his: and of which the reader may judge, who will compare

Ch. xii. 3. with 2 Thes. iii. 13. and Eph. iii. 13.

14. Rom. xii. 18.

xiii. 1—4. Eph. v. 2. 3.

16. Philip. iv. 8.

There are also some turns of phraseology in which the resemblance is at least remarkable; and one word (*καταγγέλω*, or *καταγγέλλομαι*) which is plentifully used in Paul's epistles, but

(according to Lardner) no where else in the New Testament, except once by Luke, his companion, and in this epistle. This observation however is of the less weight, because it is allowed that if Paul did write this epistle, it was in Hebrew (by which is meant the language of Palestine, not the ancient Hebrew), and that we have now only a Greek translation, the stile of which is more elegant than that of Paul's acknowledged epistles. There is one appellation of the Supreme Being in the epistle to the Hebrews, no where else to be found in the New Testament but in Paul's writings. This is, *God of peace*, which may be also found in Rom. xv. 33. xvi. 20. Philip. iv. 9. 1 Thes. v. 23. 2 Cor. xiii. 11.* The author's desire that those to whom he was writing would pray for him, has its parallel in Rom. xv. 30. Eph. vi. 18. 19. Col. iv. 3. 1 Thes. v. 25. 2 Thes. iii. 1.

As for the persons to whom the epistle was addressed, they are generally allowed to have been the Jewish converts in Palestine.

The chief objections are, that this epistle wants the name of Paul, and that its stile is different from his. This last is accounted for, if we allow it to be, as we have it, a translation; and that it is so, is rendered credible by the high probability that Paul would address the inhabi-

* There is also another occurs in Paul's epistles, and term, *Mediator*, which only in the Hebrews.

tants of Palestine in their native language*. On reviewing the arguments we are certainly without full proof that the epistle to the Hebrews is the work of the apostle Paul. That it is not so, is of course beyond the power of any one at this day to establish; and those who lived nearer to the time of the apostle were never able to bring any unanswerable arguments to invalidate the supposition that it may claim him for its author. The Christian reader will therefore not be displeased with a perusal of it, subjoined, as usual, to his acknowledged writings; and will probably, at least, think it a work worthy of so eminent a disciple.

The EPISTLE of PAUL, the Apostle, to the HEBREWS.

- Heb. i. 1. "GOD, who at sundry times, and in divers manners, spake in time past unto the fathers by
 2. the prophets, Hath in these last days spoken unto us by *his* Son, whom he hath appointed heir of all things, by whom also he made the
 3. worlds; Who being the brightness of *his* glory, and the express image of his person, and upholding all things by the word of his power, when he

*The compiler is indebted substance of most of his remarks, to the works of Lardner and Michaelis for much of the

had by himself purged our sins, sat down on the right hand of the Majesty on high; Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they. For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a son? And again, when he bringeth in the first-begotten into the world, he saith, And let all the angels of God worship him. And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire. But unto the Son *he saith*, Thy throne, O God, is for ever and ever; a sceptre of righteousness is the sceptre of thy kingdom. Thou hast loved righteousness, and hated iniquity; therefore God, *even* thy God, hath anointed thee with the oil of gladness above thy fellows. And, Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands. They shall perish, but thou remainest: and they all shall wax old as doth a garment; And as a vesture shalt thou fold them up, and they shall be changed: but thou art the same, and thy years shall not fail. But to which of the angels said he at any time, Sit on my right hand, until I

Heb. i
4.
5.
6.
7.
8.
9.
10.
11.
12.
13.

Hebrews i. 7. *Who angels* [i.e. messengers], *and maketh his angels spirits, flames of lightning his ministers.* Newcome translates, *Flame of fire would* *Who maketh the winds his* be more literal,

Heb i. 14. make thine enemies thy footstool? Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?"

- ii. 1. "Therefore we ought to give the more earnest heed to the things which we have heard, lest
 2. at any time we should let *them* slip. For if the word spoken by angels was steadfast, and every transgression and disobedience received a just
 3. recompence of reward; How shall we escape if we neglect so great salvation, which at the first began to be spoken by the Lord, *and* was con-
 4. firmed unto us by them that heard *him*; God also bearing *them* witness, both with signs and wonders, and with divers miracles, and gifts of
 5. the Holy Ghost, according to his own will? For unto the angels hath he not put in subjection
 6. the world to come, whereof we speak. But one in a certain place testified, saying, What is man, that thou art mindful of him? or the son of
 7. man, that thou visitest him? Thou madest him a little lower than the angels; thou crownedst him with glory and honour, and didst set him
 8. over the works of thy hands: Thou hast put all

Heb. ii. 2. *The word* those of the Lord himself?
spoken by angels.] That is, Heb. ii. 5. *The world to*
 the law. But I think here *come.*] He had been speak-
 is a fine antithesis, which ing of the dispensation of the
 the term *angels*, tends more law, by angels. Under-
 to hide in our language, than stand, then, by *The world to*
δὲ ἀγγέλων does in Greek. If *come*, the new covenant,
 the words of a messenger which is not subject to the
 were to be so strictly ob- ministration of angels; but
 served, &c.—how much more of the Son. See *Newcome*.

things in subjection under his feet. For in Heb. ii. that he put all in subjection under him, he left nothing *that is* not put under him. But now we see not yet all things put under him. But we see Jesus, who was made a little lower 9. than the angels, for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man. For it became him, for whom *are* all things, and 10. by whom *are* all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings. For both 11. he that sanctifieth, and they who are sanctified, *are* all of one: for which cause he is not ashamed to call them brethren, Saying, I will declare thy 12. name unto my brethren, in the midst of the church will I sing praise unto thee. And again, 13. I will put my trust in him. And again, Behold, I, and the children which God hath given me. Forasmuch then as the children are par- 14. takers of flesh and blood, he also himself likewise took part of the same: that through death he might destroy him that had the power of death, that is, the devil; And deliver them who 15. through fear of death were all their life-time

Heb. ii. 7 and 9. *A little* and is translated in our lower.] Macknight has it, bibles. Luke xxii. 58. *Kai For a little while less.* He *μετὰ ῥῆματι*, and after a little gives his reason in the fol- while. Acts v. 34. *And* following note. *commanded to put the a-*

‘For a little while. So *postles forth, ῥῆματι τῷ, a* properly signifies *little space, or while.*’

Heb. ii. subject to bondage. For verily he took not on
 16. *him the nature of angels*; but he took on *him* the
 17. seed of Abraham. Wherefore in all things it
 behoved him to be made like unto *his* brethren;
 that he might be a merciful and faithful high
 priest, in things *pertaining* to God, to make re-
 18. conciliation for the sins of the people. For in
 that he himself hath suffered, being tempted, he
 is able to succour them that are tempted."

iii. 1. "Wherefore, holy brethren, partakers of the
 heavenly calling, consider the Apostle and
 High Priest of our profession, Christ Jesus:
 2. Who was faithful to him that appointed him,
 3. as also Moses *was faithful* in all his house. For
 this *man* was counted worthy of more glory than
 Moses, inasmuch as he who hath builded the
 4. house, hath more honour than the house. For
 every house is builded by some *man*; but he
 5. that built all things *is* God. And Moses verily
was faithful in all his house as a servant, for a
 testimony of those things which were to be
 6. spoken after; But Christ as a son over his own
 house: whose house are we, if we hold fast the
 confidence, and the rejoicing of the hope firm
 7. unto the end. Wherefore, as the Holy Ghost
 8. saith, To-day if ye will hear his voice, Harden
 not your hearts, as in the provocation, in the day
 9. of temptation in the wilderness: When your
 fathers tempted me, proved me, and saw my
 10. works forty years. Wherefore I was grieved with
 that generation, and said, They do *alway* err in
their heart; and they have not known my ways.

So I swear in my wrath, They shall not enter into Heb. iii.
 my rest. Take heed, brethren, lest there be in 11. 12.
 any of you an evil heart of unbelief, in depart-
 ing from the living God. But exhort one an- 13.
 other daily while it is called, To-day ; lest any of
 you be hardened through the deceitfulness of
 sin. For we are made partakers of Christ, if we 14.
 hold the beginning of our confidence steadfast
 unto the end: While it is said, To-day if ye will 15.
 hear his voice, harden not your hearts, as in the
 provocation. For some, when they had heard, 16.
 did provoke: howbeit not all that came out of
 Egypt by Moses. But with whom was he grieved 17.
 forty years? *was it* not with them that had sin-
 ned, whose carcases fell in the wilderness? And 18.
 to whom swear he that they should not enter
 into his rest, but to them that believed not? So 19.
 we see that they could not enter in because of
 unbelief."

"Let us therefore fear, lest a promise being iv. 1.
 left *us* of entering into his rest, any of you should
 seem to come short of it. For unto us was the 2.
 gospel preached, as well as unto them: but the
 word preached did not profit them, not being
 mixed with faith in them that heard *it*. For we 3.
 which have believed do enter into rest, as he
 said, As I have sworn in my wrath, If they shall
 enter into my rest: although the works were
 finished from the foundation of the world. For 4.
 he spake in a certain place of the seventh *day* on
 this wise, And God did rest the seventh day from
 all his works. And in this *place* again, If they 5.

Heb. iv. shall enter into my rest. Seeing therefore it
 6. remaineth that some must enter therein, and
 they to whom it was first preached, entered not
 7. in because of unbelief: (Again, he limiteth a
 certain day, saying in David, To-day, after so
 long a time; as it is said, To-day, if ye will hear
 8. his voice, harden not your hearts. For if Jesus
 had given them rest, then would he not after-
 9. ward have spoken of another day. There re-
 maineth therefore a rest to the people of God.
 10. For he that is entered into his rest, he also hath
 ceased from his own works, as God *did* from
 11. his.) Let us labour therefore to enter into that
 rest, lest any man fall after the same example of
 12. unbelief. For the word of God *is* quick, and
 powerful, and sharper than any two-edged sword,
 piercing even to the dividing asunder of soul
 and spirit, and of the joints and marrow, and *is*
 a discerner of the thoughts and intents of the
 13. heart. Neither is there any creature that is not
 manifest in his sight: but all things *are* naked
 and opened unto the eyes of him with whom we
 14. have to do. Seeing then that we have a great
 high priest that is passed into the heavens, Jesus
 the Son of God, let us hold fast *our* profession.

Heb. iv. 8: *Jesus*.] This corresponding verb, *κατα-
 παύω*) is in this place ex-
 Acts vii. 45. Both words changed for *σαββατισμός*. It
 imply *saviour*. might therefore, not inaptly,

Heb. iv. 9. *A Rest*.] The be rendered thus: *There
 word, κατάπαυσις, translated remaineth, then, A HOLY
 rest, used all along (or its REST to the people of God.*

For we have not an high priest which cannot be Heb. iv. touched with the feeling of our infirmities; but 15. was in all points tempted like as *we are*, yet without sin. Let us therefore come boldly unto 16. the throne of grace, that we may obtain mercy, and find grace to help in time of need."

"For every high priest taken from among v. 1. men, is ordained for men in things *pertaining* to God, that he may offer both gifts and sacrifices for sins: Who can have compassion on the igno- 2. rant, and on them that are out of the way; for that he himself also is compassed with infirmity. And by reason hereof he ought, as for the 3. people, so also for himself, to offer for sins. And no man taketh this honour unto himself, 4. but he that is called of God, as *was* Aaron. So 5. also, Christ glorified not himself, to be made an high priest; but he that said unto him, Thou art my Son, to-day have I begotten thee. As he 6. saith also in another *place*, Thou *art* a priest for ever after the order of Melchisedec. Who in the 7. days of his flesh, when he had offered up prayers and supplications, with strong crying and tears, unto him that was able to save him from death, and was heard, in that he feared; Though 8. he were a Son, yet learned he obedience by the things which he suffered; And being made per- 9.

Heb. v. 7. *In that he* so translated is not that which
feared.] Purver objects to is commonly used for *fear*.
 the word *fear*, as applied to The marginal rendering of
 Christ: and indeed the word our bibles is, *for his piety*.

Heb. v. 9. fect, he became the author of eternal salvation
 10. unto all them that obey him; Called of God an
 11. high priest after the order of Melchisedec. Of
 whom we have many things to say, and hard to be
 12. uttered, seeing ye are dull of hearing. For when
 for the time ye ought to be teachers, ye have
 need that one teach you again which *be* the first
 principles of the oracles of God; and are become
 such as have need of milk, and not of strong
 13. meat. For every one that useth milk *is* unskilful
 in the word of righteousness: for he is a babe.
 14. But strong meat belongeth to them that are of
 full age, *even* those who by reason of use have
 their senses exercised to discern both good and
 evil."

vi. 1. " Therefore, leaving the principles of the
 doctrine of Christ, let us go on unto perfection ;
 not laying again the foundation of repentance
 2. from dead works, and of faith toward God, Of
 the doctrine of baptisms, and of laying on of
 hands, and of resurrection of the dead, and of
 3. eternal judgment. And this will we do, if
 4. God permit. For *it is* impossible for those who
 were once enlightened, and have tasted of the
 heavenly gift, and were made partakers of the
 5. Holy Ghost, And have tasted the good word of
 6. God, and the powers of the world to come, If

Hob. v. 11. *Hard to be leaving the principles of the
 uttered.] Rather, Hard to doctrine of Christ.] Literally,
 be explained. ἀνεπιγινώσκοντες. Leaving the reasoning about
 Heb. vi. 1. Therefore, the principles of Christ.*

they shall fall away, to renew them again unto Heb. vi.
 repentance: seeing they crueify to themselves
 the Son of God afresh, and put *him* to an open
 shame. For the earth which drinketh in the 7.
 rain that cometh oft upon it, and bringeth forth
 herbs meet for them by whom it is dressed, re-
 ceiveth blessing from God: But that which bear- 8.
 eth thorns and briers *is* rejected, and *is* nigh
 unto cursing; whose end *is* to be burned. But, 9.
 beloved, we are persuaded better things of you,
 and things that accompany salvation, though we
 thus speak. For God *is* not unrighteous, to for- 10.
 get your work and labour of love, which ye
 have showed toward his name, in that ye have
 ministered to the saints, and do minister. And 11.
 we desire that every one of you do show the
 same diligence, to the full assurance of hope
 unto the end: That ye be not slothful, but fol- 12.
 lowers of them who through faith and patience
 inherit the promises. For when God made pro- 13.
 mise to Abraham, because he could swear by no
 greater, he sware by himself, Saying, Surely, 14.
 blessing I will bless thee, and multiplying I will
 multiply thee: And so after he had patiently 15.
 endured, he obtained the promise. For men 16.
 verily swear by the greater: and an oath for
 confirmation *is* to them an end of all strife.
 Wherein God, willing more abundantly to show 17.
 unto the heirs of promise the immutability of
 his counsel, confirmed *it* by an oath: That by 18.

- Heb. vi. two immutable things, in which *it was impossible* for God to lie, we might have a strong consolation, who have fled for refuge to lay hold
19. upon the hope set before us: Which *hope* we have as an anchor of the soul, both sure and steadfast, and which entereth into that within
20. the veil; Whither the fore-runner is for us entered, *even* Jesus, made an high priest for ever, after the order of Melchisedec."
- vii. 1. "For this Melchisedec, king of Salem, priest of the most high God, who met Abraham return-

Heb. vi. 19. *Which entereth into that within the veil.*] i. e. Heaven, the true holy of holies. *Newcome.*

Heb. vi. 20. *A high priest for ever after the order of Melchisedec.*] The author returns to his subject, from which he had digressed, chap. v. 11. *Newcome.*

This, were the epistle proved to be Paul's, would be another instance of his manner of going off at a word, as Paley calls it: in the present state of the question, it is no bad presumptive argument for the opinion that he was the author.

Heb. vii. 1. *King of Salem.*] According to Josephus, Antiq. lib. i. cap. 11, Salem, the city of Melchisedec, was Jerusalem. But according

to Jerom, who saith he received his information from some learned Jews, it was the town which is mentioned, Gen. xxxiii. 18. as a city of Shechem, and which is spoken of, John iii. 23. as near to Enon, where John baptized. This city being in Abraham's way, as he returned from Damascus to Sodom, after the slaughter of the kings, many are of Jerom's opinion that the northern Salem was Melchisedec's city, rather than Jerusalem. *Mac-knight.*

Ibid. *Priest of the Most High.*] By calling Melchisedec thus, Gen. xiv. 18, Moses hath informed us that there was a priest divinely appointed to officiate for the worshippers of the true God in

ing from the slaughter of the kings, and blessed Heb. vii.
 him, To whom also Abraham gave a tenth part 2.
 of all; first being by interpretation King of
 righteousness, and after that also King of Salem,
 which is King of peace; Without father, without 3.
 mother, without descent, having neither begin-
 ning of days, nor end of life; but made like
 unto the Son of God; abideth a priest continu-
 ally. Now consider how great this man *was*, un- 4.
 to whom even the patriarch Abraham gave the
 tenth of the spoils. And verily they that are of the 5.

Canaan, long before the days of Aaron. The Hebrew word translated *a priest*, sometimes signifies *a prince*. But the historian hath removed the ambiguity, by adding the words, *of the Most High. Macknight.*

Heb. vii. 3. *Having neither beginning of days nor end of life.*] The time of the priest's ministration was called the *days*, Luke i. 23. The service of the sons of Kohath, and among the rest the service of the priests, who were all sons of Kohath, was appointed, Numb. iv. 2. 3. to begin when they were thirty years old, and to end at fifty. Wherefore, when it is said of Melchisedec, that he had neither beginning of days, nor end of

life, the meaning, I think, is that neither the beginning of his days, nor the end of his life as a priest, was limited by any law, as the time of the service of the Levitical priest was. By thus continuing a priest all his life, Melchisedec greatly excelled the Levitical priesthood; and was qualified to represent the Son of God: the happy effect of whose ministration as a priest is not confined to any one age of the world; but reacheth backwards to the beginning, and forwards to the end of time. *Macknight.* M. observes also that the words, *Without father, without mother*, denote that Melchisedec did not derive his priesthood from his parents.

Heb. vii. sons of Levi, who receive the office of the priest-
 hood, have a commandment to take tithes of the
 people according to the law, that is, of their
 brethren, though they come out of the loins of
 6. Abraham: But he whose descent is not counted
 from them, received tithes of Abraham, and
 7. blessed him that had the promises. And without
 all contradiction the less is blessed of the better.
 8. And here men that die receive tithes: but there
 he *receiveth them*, of whom it is witnessed that he
 9. liveth. And as I may so say, Levi also who re-
 10. ceiveth tithes, payed tithes in Abraham. For he
 was yet in the loins of his father when Melchise-
 11. dec met him. If therefore perfection were by
 the Levitical priesthood, (for under it the people
 received the law,) what further need *was there*
 that another priest should rise after the order of
 Melchisedec, and not be called after the order of
 12. Aaron? For the priesthood being changed, there
 is made of necessity a change also of the law.
 13. For he of whom these things are spoken per-
 taineth to another tribe, of which no man gave
 14. attendance at the altar. For *it is* evident that
 our Lord sprang out of Juda; of which tribe
 Moses spake nothing concerning priesthood.
 15. And it is yet far more evident: for that after the
 similitude of Melchisedec there ariseth another
 16. priest, Who is made, not after the law of a car-
 nal commandment, but after the power of an
 17. endless life. For he testifieth, Thou *art* a priest
 18. for ever after the order of Melchisedec. For
 there is verily a disannulling of the command-

ment going before for the weakness and unpro- Heb. vii.
 fitableness thereof. For the law made nothing 19.
 perfect, but the bringing in of a better hope
did; by the which we draw nigh unto God. And 20.
 inasmuch as not without an oath *he was made*
priest: (For those priests were made without an 21.
 oath; but this with an oath, by him that said un-
 to him, The Lord sware, and will not repent,
 Thou *art* a priest for ever after the order of
 Melchisedec:) By so much was Jesus made a 22.
 surety of a better testament. And they truly 23.
 were many priests, because they were not suf-
 fered to continue by reason of death: But this 24.
man, because he continueth ever, hath an un-
 changeable priesthood. Wherefore he is able 25.
 also to save them to the uttermost that come un-
 to God by him, seeing he ever liveth to make
 intercession for them. For such an high priest 26.
 became us, *who is* holy, harmless, undefiled, se-
 parate from sinners, and made higher than the
 heavens; Who needeth not daily, as those high 27.
 priests, to offer up sacrifice, first for his own
 sins, and then for the people's: for this he did
 once, when he offered up himself. For the law 28.
 maketh men high priests which have infirmity;
 but the word of the oath which was since the

Heb. vii. 22. *Better testa- man.]* The word *man* is
ment.] Rather, *Better cove-* supplied by the translators,
nant. See note on chap. ix. needlessly. Gr. 'Ο δὲ, *But*
 15. *he*: that is Jesus, ver. 22.

Heb. vii. 24. *But this*

Heb. vii. law, *maketh* the Son, who is consecrated for evermore."

- viii. 1. " Now of the things which we have spoken *this is* the sum: We have such an high priest, who is set on the right hand of the throne of the
2. Majesty in the heavens; A minister of the sanctuary, and of the true tabernacle, which the
 3. Lord pitched, and not man. For every high priest is ordained to offer gifts and sacrifices: wherefore, *it is* of necessity that this man have
 4. somewhat also to offer. For if he were on earth, he should not be a priest, seeing that there are priests that offer gifts according to the law:
 5. Who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, See, saith he, *that* thou make all things according to the pattern showed to thee in the mount.

Heb. viii. 2. *Of the sanctuary.*] Gr. *Of the holy things.*

Heb. viii. 3. *This man.*] See note on chap. vii. 24. Here the word man is supplied, though not acknowledged as usual by the italic print. But here, if any word be supplied, it should be *high priest*: *This high priest*, referring to ver. 1; or simply the word, *This*, referring to the words, *every high priest*. So, in the Gr. *τῆτον* refers

to *ὁὗτος ἀρχιερεὺς*. Martin's French translation has simply and properly *celui-ci*.

Heb. viii. 5. *The example and shadow of heavenly things.*] The Hebrew holy of holies resembled heaven, because it was veiled from human view, because the glory of the Lord was manifested in it by the cloud, and because the voice of God was heard there, when the high priest consulted him: *Newcome*.

But now hath he obtained a more excellent Heb. viii.
 ministry, by how much also he is the mediator 6.
 of a better covenant, which was established upon
 better promises. For if that first *covenant* had 7.
 been faultless, then should no place have been
 sought for the second. For finding fault with 8.
 them, he saith, Behold, the days come, saith the
 Lord, when I will make a new covenant with the
 house of Israel and with the house of Judah: Not 9.
 according to the covenant that I made with their
 fathers in the day when I took them by the hand
 to lead them out of the land of Egypt; because
 they continued not in my covenant, and I re-
 garded them not, saith the Lord. For this *is* the 10.
 covenant that I will make with the house of Israel
 after those days, saith the Lord; I will put my
 laws into their mind, and write them in their
 hearts: and I will be to them a God, and they
 shall be to me a people: And they shall not 11.
 teach every man his neighbour, and every man
 his brother, saying, Know the Lord: for all shall
 know me, from the least to the greatest. For I 12.
 will be merciful to their unrighteousness, and
 their sins and their iniquities will I remember no
 more. In that he saith, A new *covenant*, he hath 13.
 made the first old. Now that which decayeth
 and waxeth old *is* ready to vanish away."

Heb. viii. 13. *Is ready to* pened ten years after the
vanish away.] According to writing of this epistle. *New-*
 some, the destruction of Je- *come,*
 rusalem by the Romans hap-

- Heb. ix. " Then verily the first *covenant* had also ordi-
1. nances of divine service, and a worldly sanctuary.
 2. For there was a tabernacle made; the first wherein *was* the candlestick, and the table, and the show-bread; which is called the sanctuary.
 3. And after the second veil, the tabernacle which
 4. is called the holiest of all; Which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein *was* the golden pot that had manna, and Aaron's rod that
 5. budded, and the tables of the covenant; And over it the cherubims of glory shadowing the mercy-seat; of which we cannot now speak particularly. Now when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service *of God*.
 7. But into the second *went* the high priest alone once every year, not without blood, which he offered for himself and *for* the errors of the

Heb. ix. 1. *Worldly sanctuary.*] Made with hands, built here below, and therefore adapted to the world.. *Newcome.*

But I would leave to critics whether the word κοσμικόν, here rendered worldly, may not admit of the sense, *ornamented*, or *well-ordered*. Κόσμος, the *world*, is said to have been used in that sense, because of its beauty and order: and the context here,

ver. 2—6. describes the order and ornament of the sanctuary.

Heb. ix. 6. 7. *Went—went alone—offered.*] These verbs should be in the present tense, as they are in the Gr. *go—goeth alone—offereth*. (The second verb indeed is understood in the Gr. and supplied by our translators.) If, as has been supposed the temple was standing, when this epistle was

people: The Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing: Which *was* a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience; *Which stood* only in meats and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation. But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; Neither by the blood of goats and calves, but by his own blood, he entered in once into the holy place, having obtained eternal redemption *for us*. For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God? And for this cause he is the mediator of the new testament, that by means of death, for

Heb. ix.
8.

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written, the present could *κατεσκευασμένων*.

be the only proper tense. Heb. ix. 15. *The mediator of the new testament.*] So in-
The 6th verse should also, ver. 16. 17. 18. 20. we have in
conformably, run thus. *Now* our version the word *testa-*
these things being thus or- *ment.* It is generally agreed
dained; or rather, prepared, that *testament* is not the best
or set in order, or adjusted :

Heb. ix. the redemption of the transgressions *that were* under the first testament, they which are called might receive the promise of eternal inheritance.

16. For where a testament *is*, there must also of
17. necessity be the death of the testator. For a testament *is* of force after men are dead: otherwise it is of no strength at all while the testator liveth.
18. Whereupon, neither the first *testament* was dedi-
19. cated without blood. For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book and all the

word for the Gr. διαθήκη. It is even allowed that the collection of Christian scriptures would be more properly entitled in English, *The New Covenant*, &c. The word testament here seems to have led the translators into some notions of wills, testators, and legatees, which are not quite accurate. For instance, a part of the old testament is called the law. Then of that part Moses must be the testator; and we well know that the law was in full force before Moses died. If any one should inadvertently say, that One infinitely greater than Moses was the testator of the law; then, by the rule of a testament being of no force

while the testator lives, the law was never of any force: which is absurd and false. It may be difficult now to change the title of our sacred volume to *The New Covenant*; but I hope that to attempt the discarding of the word *testament*, from this passage of the epistle to the Hebrews, may not be wholly in vain. I will give in two columns, first a translation as nearly literal as our language will admit; next, a version with the words supplied, which are necessary to complete the sense: acknowledging that I pretend to no discovery; and owe my remarks much to the labours of Macknight.

people, Saying, This *is* the blood of the testa- Heb. ix.
ment which God hath enjoined unto you. More- 20. 21.

<p>15. And through this, of the new covenant he is the mediator, that, death taking place, to the redemption of the transgressions upon the first covenant, the called might receive the promise of the eternal inheritance.</p>	<p>And for this <i>cause</i> he is the mediator of the new covenant, that <i>his</i> death taking place, to [or, for] the redemption of the transgressions of the first covenant, they who are called might receive the promise of the eternal inheritance.</p>
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Before we proceed, let us consider who, or what was the mediator under the law, or old covenant. Certainly the victim. Accordingly, throughout the N. T., Christ, here declared to be the mediator of the new covenant, is spoken of as a victim.

<p>16. For where a covenant, necessity to be brought death of the covenanted.</p>	<p>For where a covenant <i>is</i>, the death of the covenanted <i>victim</i> must needs be brought to pass.</p>
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<p>17. For a covenant upon dead, firm ; for whether (<i>ἐπεὶ μὴ ποτε</i>) avails it, when the covenanted liveth ?</p>	<p>For a covenant upon slain <i>victims</i> is firm ; for what avails it while the covenanted <i>victim</i> liveth.</p>
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<p>18. Hence, not the first without blood was dedicated.</p>	<p>Hence not <i>even</i> the first <i>covenant</i> was dedicated without blood.</p>
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<p>19. For every precept according to the law, having been spoken to all the people by Moses, having taken the blood of calves and of goats, with water, and scarlet wool, and hyssop, the book itself, and all the people he sprinkled,</p>	<p>For when Moses had spoken to all the people every precept according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled the book itself, and all the people.</p>
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<p>20. Saying, This the blood of the covenant, &c.</p>	<p>Saying, This <i>is</i> the blood of the covenant, &c.</p>
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- Heb. ix. over, he sprinkled likewise with blood both the
 tabernacle, and all the vessels of the ministry.
22. And almost all things are by the law purged
 with blood; and without shedding of blood is no
 23. remission. *It was* therefore necessary that the
 patterns of things in the heavens should be puri-
 24. fied with these; but the heavenly things them-
 selves with better sacrifices than these. For
 Christ is not entered into the holy places made
 with hands, *which are* the figures of the true;
 but into heaven itself, now to appear in the pre-
 25. sence of God for us: Nor yet that he should
 offer himself often, as the high priest entereth
 into the holy place every year with blood of
 26. others; For then must he often have suffered
 since the foundation of the world; but now once
 in the end of the world, hath he appeared to put
 27. away sin by the sacrifice of himself. And as it
 is appointed unto men once to die, but after this
 28. the judgment: So Christ was once offered to
 bear the sins of many: and unto them that look
 for him shall he appear the second time, without
 sin, unto salvation."
- .x 1. "For the law having a shadow of good things
 to come, *and* not the very image of the things,
 can never with those sacrifices which they offered
 year by year continually, make the comers there-
 2. unto perfect. For then would they not have

Heb. ix. 26. *The end of* well translate it, *The con-*
the world.] See note on *summation of the ages under*
 1 Cor. x. 11. Here we may *the law.* Συγτελεία τῶν αἰώνων.

ceased to be offered? because that the worship- Heb. x.
 pers once purged should have had no more con-
 science of sins. But in those *sacrifices there is a* 3.
 remembrance again *made* of sins every year. For 4.
it is not possible that the blood of bulls and of
 goats should take away sins. Wherefore when 5.
 he cometh into the world, he saith, Sacrifice and
 offering thou wouldest not, but a body hast thou
 prepared me: In burnt-offerings and *sacrifices* 6.
 for sin thou hast had no pleasure. Then said I, 7.
 Lo, I come (in the volume of the book it is
 written of me) to do thy will, O God. Above, 8.
 when he said, Sacrifice, and offering, and burnt-
 offerings, and *offering* for sin thou wouldest not,
 neither hadst pleasure *therein*; which are offered
 by the law; Then said he, Lo, I come to do thy 9.
 will, O God. He taketh away the first, that he
 may establish the second. By the which will we 10.
 are sanctified, through the offering of the body
 of Jesus Christ once *for all*. And every priest 11.
 standeth daily ministering and offering often-
 times the same sacrifices, which can never take
 away sins: But this man, after he had offered 12.
 one sacrifice for sins, for ever sat down on the
 right hand of God; From henceforth expecting 13.
 till his enemies be made his footstool. For by 14.
 one offering he hath perfected for ever them
 that are sanctified. *Whereof* the Holy Ghost 15.
 also is a witness to us: for after that he had said
 before, This *is* the covenant that I will make 16.
 with them after those days, saith the Lord, I will
 put my laws into their hearts, and in their minds

Heb. x. will I write them; And their sins and iniquities
 17. 18. will I remember no more. Now, where remission
 of these *is, there is* no more offering for sin.
 19. Having therefore, brethren, boldness to enter
 20. into the holiest by the blood of Jesus, By a new
 and living way, which he hath consecrated for
 21. us, through the veil, that is to say, his flesh; And
having an high priest over the house of God;
 22. Let us draw near with a true heart, in full assu-
 rance of faith, having our hearts sprinkled from
 an evil conscience, and our bodies washed with
 23. pure water. Let us hold fast the profession of
our faith without wavering; for *he is* faithful
 24. that promised: And let us consider one another
 25. to provoke unto love and to good works: Not
 forsaking the assembling of ourselves together,
 as the manner of some *is*; but exhorting *one an-*
other: and so much the more, as ye see the day
 26. approaching. For if we sin wilfully after that
 we have received the knowledge of the truth,
 27. there remaineth no more sacrifice for sins, But a
 certain fearful looking for of judgment and fiery
 indignation, which shall devour the adversaries.
 28. He that despised Moses' law died without mercy
 29. under two or three witnesses: Of how much sorer
 punishment, suppose ye, shall he be thought
 worthy, who hath trodden under foot the Son of

Heb. x. 20. *A living* would have been punished
way.] This is thought to be with death; except in the
 so called in reference to the cases prescribed by the law.
 legal holy place or sanctu- See chap. ix. 7. 25.
 ary, an entrance into which

God, and hath counted the blood of the covenant, Heb. x. wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace? For we know him that hath said: Vengeance 30. *belongeth* unto me: I will recompense, saith the Lord. And again: The Lord shall judge his people. *It is* a fearful thing to fall into the 31. hands of the living God. But call to remem- 32. brance the former days, in which, after ye were illuminated, ye endured a great fight of afflictions; Partly, whilst ye were made a gazing- 33. stock, both by reproaches and afflictions; and partly, whilst ye became companions of them that were so used. For ye had compassion of 34. me in my bonds, and took joyfully the spoiling of your goods, knowing in yourselves that ye have in heaven a better and an enduring substance. Cast not away therefore your confidence, 35. which hath great recompence of reward. For ye 36. have need of patience; that after ye have done the will of God ye might receive the promise. For yet a little while, and he that shall come, 37. will come, and will not tarry. Now the just 38. shall live by faith: but if *any man* draw back, my soul shall have no pleasure in him. But we 39. are not of them who draw back unto perdition; but of them that believe, to the saving of the soul."

"Now faith is the substance of things hoped xi. 1. for, the evidence of things not seen. For by it 2. the elders obtained a good report. Through 3. faith we understand that the worlds were framed

Heb. xi. by the word of God, so that things which are seen were not made of things which do appear.

4. By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness, that he was righteous, God testifying of his gifts; and by it he being dead, yet speaketh.
5. By faith Enoch was translated, that he should not see death; and was not found, because God had translated him: for before his translation he had
6. this testimony, that he pleased God. But without faith *it is* impossible to please *him*: for he that cometh to God must believe that he is, and *that* he is a rewarder of them that diligently
7. seek him. By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became
8. heir of the righteousness which is by faith. By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not
9. knowing whither he went. By faith he sojourned in the land of promise, as *in* a strange country, dwelling in tabernacles with Isaac and Jacob, the
10. heirs with him of the same promise: For he looked for a city which hath foundations, whose
11. builder and maker *is* God. Through faith also Sara, herself received strength to conceive seed, and was delivered of a child when she was past age, because she judged him faithful who had
12. promised. Therefore sprang there even of one, and him as good as dead, *so many* as the stars of

the sky in multitude, and as the sand which is by the sea-shore innumerable. These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of *them*, and embraced *them*, and confessed that they were strangers and pilgrims on the earth. For they that say such things, declare plainly that they seek a country. And truly, if they had been mindful of that *country*, from whence they came out, they might have had opportunity to have returned. But now they desire a better *country*, that is, an heavenly : wherefore God is not ashamed to be called their God : for he hath prepared for them a city. By faith Abraham, when he was tried, offered up Isaac : and he that had received the promises, offered up his only begotten *son*, Of whom it was said, That in Isaac shall thy seed be called : Accounting that God was able to raise *him* up, even from the dead ; from whence also he received him in a figure. By faith Isaac blessed Jacob and Esau concerning

Heb. xi.

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Heb. xi. 13. *Having seen them afar off.*] The Gr. is, ἀσπασάμενοι. *Having saluted them or hailed them at a distance with joy.* A fine image ! says Newcome. Ἀσπάζομαι, says Parkhurst, Lex. from α, collective or intensive, and σπᾶω, to draw : that is to draw to one's self, in embracing.

also he received him in a figure.] Newcome translates this, *Whence* (i. e. from the dead) *he had also in a manner received him.* This probably means "his own body now dead, and the deadness of Sara's womb." Rom. iv. 19. The advocates for Paul as the author of this epistle, may make this passage go for something in the argument.

Heb. xi. 19. *From whence*

- Heb. xi. things to come. By faith Jacob, when he was a
21. dying, blessed both the sons of Joseph; and worshipped, *leaning* upon the top of his staff.
 22. By faith Joseph, when he died, made mention of the departing of the children of Israel; and
 23. gave commandment concerning his bones. By faith Moses, when he was born, was hid three months of his parents, because they saw *he was* a proper child; and they were not afraid of the
 24. king's commandment. By faith Moses, when he was come to years, refused to be called the son
 25. of Pharaoh's daughter; Choosing rather to suffer affliction with the people of God, than to enjoy
 26. the pleasures of sin for a season. Esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the
 27. recompence of the reward. By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing him who is invisible.
 28. Through faith he kept the pasover, and the sprinkling of blood, lest he that destroyed the
 29. first-born should touch them. By faith they passed through the Red sea, as by dry *land*: which the Egyptians assaying to do were drowned.
 30. By faith the walls of Jericho fell down, after
 31. they were compassed about seven days. By faith the harlot Rahab perished not with them that believed not, when she had received the spies
 32. with peace. And what shall I more say? for the time would fail me to tell of Gedeon, and of Barak, and of Samson, and of Jephthae, of David

also, and Samuel, and of the prophets: Who Heb. xi.
 through faith subdued kingdoms, wrought right- 33.
 eousness, obtained promises, stopped the mouths
 of lions, Quenched the violence of fire, escaped 34.
 the edge of the sword, out of weakness were
 made strong, waxed valiant in fight, turned to
 flight the armies of the aliens. Women received 35.
 their dead raised to life again: and others were
 tortured, not accepting deliverance; that they
 might obtain a better resurrection: And others 36.
 had trial of *cruel* mockings and scourgings, yea,
 moreover of bonds and imprisonment: They 37.
 were stoned, they were sawn asunder, were
 tempted, were slain with the sword: they wan-
 dered about in sheep-skins, and goat-skins, being
 destitute, afflicted, tormented; (Of whom the 38.
 world was not worthy:) they wandered in de-
 serts, and *in* mountains, and *in* dens, and caves

Heb. xi. 33—37. inclu-
 sive.] Some of these particu-
 lars are mentioned in history,
 viz.

Subdued kingdoms, as
 David. 2 Sam.

*Out of weakness, made
 strong.* Gideon, David, &c.
 Judges. 2 Sam.

Stopped the mouths of lions.
 Samson. David. Judges xiv.
 6. 1 Sam. xvii. 36.

*Escaped the edge of the
 sword.* David. Elijah. 1 Sam.
 xix. 20. 1 Kings xix.

*Women received their dead
 raised to life again.* The wi-
 dow of Sarepta. The Shunam-
 mite. 1 Kings xvii. 17—23.
 2 Kings iv. 32—37.

*Others were tortured, not
 accepting deliverance.* Whe-
 ther *τρομαγισθῶσαι*, the word
 rendered *tortured*, mean
 beaten like a drum, or
 stretched out like a drum,
 Eleazar, 2 Macc. vi. may
 serve for an example, who was
 beaten or scourged to death.

Heb. xi. of the earth. And these all having obtained a
 39. good report through faith, received not the pro-
 40. mise: God having provided some better thing
 for us, that they without us should not be made
 perfect."

- xii. 1. "Wherefore seeing we also are compassed
 about with so great a cloud of witnesses, let us
 lay aside every weight, and the sin which doth
 so easily beset us, and let us run with patience
 2. the race that is set before us; Looking unto
 Jesus the author and finisher of *our* faith; who,
 for the joy that was set before him, endured the
 cross, despising the shame, and is set down at the
 3. right hand of the throne of God. For consider
 him that endured such contradiction of sinners
 against himself, lest ye be wearied and faint in
 4. your minds. Ye have not yet resisted unto
 5. blood, striving against sin. And ye have for-
 gotten the exhortation which speaketh unto you,
 as unto children, My son, despise not thou the
 chastening of the Lord, nor faint when thou art
 6. rebuked of him: For whom the Lord loveth he
 chasteneth, and scourgeth every son whom he

Heb. xii. 1. *Cloud of wit-* is, truly martyrs. Newcome's
nesses.] Great multitude of last clause will suit this sense
 witnesses, whom we may also.
 consider as spectators of our Heb. xii. 2. *Who for the*
 Christian race, and whose *joy.*] Several translators un-
 example ought to animate derstand the word *for*, Gr.
 us. *Newcome.* *ἀντι*, to mean *instead of*. *Set*
before him must then be

I rather consider them as *turned lying before him,*
 witnesses to the truth of that *πρὸς αὐτὸν ἵστησιν*,
 for which they suffered; that

receiveth. If ye endure chastening, God dealeth Heb. xii.
 with you as with sons : for what son is he whom 7.
 the father chasteneth not ? But if ye be without 8.
 chastisement, whereof all are partakers, then are
 ye bastards, and not sons. Furthermore, we have 9.
 had fathers of our flesh, which corrected *us*, and
 we gave *them* reverence : shall we not much
 rather be in subjection unto the Father of spi-
 rits, and live ? For they verily for a few days 10.
 chastened *us* after their own pleasure ; but he
 for *our* profit, that *we* might be partakers of his
 holiness. Now no chastening for the present 11.
 seemeth to be joyous, but grievous : neverthe-
 less afterward it yieldeth the peaceable fruit of
 righteousness, unto them which are exercised
 thereby. Wherefore lift up the hands which 12.
 hang down, and the feeble knees ; And make 13.
 straight paths for your feet, lest that which is
 lame be turned out of the way ; but let it rather
 be healed. Follow peace with all *men*, and holi- 14.
 ness, without which no man shall see the Lord :
 Looking diligently, lest any man fail of the 15.
 grace of God ; lest any root of bitterness spring-
 ing up trouble *you*, and thereby many be de-
 filed ; Lest there *be* any fornicator, or profane 16.
 person, as Esau, who for one morsel of meat sold
 his birth-right. For ye know, how that afterward, 17.

Heb. xii. 16. *One morsel morsel and meat, solid food.*
of meat.] The Greek words, The critical food of Esau
ῥησώας μῆζας, do not necessa- was said to be pottage of
 rily imply, like our words, lentils, and bread also.

- Heb. xii. when he would have inherited the blessing, he was rejected: for he found no place of repentance, though he sought it carefully with tears.
18. For ye are not come unto the mount that might be touched, and that burned with fire, nor unto
 19. blackness, and darkness, and tempest, And the sound of a trumpet, and the voice of words, which *voice* they that heard, entreated that the word should not be spoken to them any more:
 20. (For they could not endure that which was commanded, And if so much as a beast touch the mountain it shall be stoned, or thrust through
 21. with a dart: And so terrible was the sight *that*
 22. Moses said, I exceedingly fear and quake:) But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem,
 23. and to an innumerable company of angels, To the general assembly and church of the first-born, which are written in heaven, and to God the judge of all, and to the spirits of just men made
 24. perfect, And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that
 25. speaketh better things than *that of* Abel. See that ye refuse not him that speaketh: for if they escaped not who refused him that spake on earth,

Heb. xii. 17. *Though he sought it, &c.*] This 17th verse relates to Gen. xxvii. 36. 37: and it seems likely that the word *μετανοίας*, which is rendered *repentance* in our translation, but which strictly implies a change of mind, should be referred to the mind of Isaac: who would not retract his blessing of Jacob. So several translators have understood the passage.

much more *shall not* we escape, if we turn away Heb. xii.
 from him that *speaketh* from heaven: Whose 26.
 voice then shook the earth: but now he hath
 promised, saying, Yet once more I shake not the
 earth only, but also heaven. And this *word*, Yet 27.
 once more, signifieth the removing of those things
 that are shaken, as of things that are made,
 that those things which cannot be shaken may
 remain. Wherefore we receiving a kingdom 28.
 which cannot be moved, let us have grace,
 whereby we may serve God acceptably, with
 reverence and godly fear: For our God *is* a con- 29.
 suming fire."

"Let brotherly love continue. Be not for- xiii. 1. 2.
 getful to entertain strangers: for thereby some
 have entertained angels unawares. Remember 3.
 them that are in bonds, as bound with them; *and*
 them which suffer adversity, as being yourselves
 also in the body. Marriage *is* honourable in all, 4.
 and the bed undefiled: but whoremongers and
 adulterers God will judge. *Let your conversa-* 5.
tion be without covetousness; *and be* content
 with such things as ye have: for he hath said, I
 will never leave thee nor forsake thee. So that 6.
 we may boldly say, The Lord *is* my helper, and
 I will not fear what man shall do unto me. Re- 7.
 member them which have the rule over you,
 who have spoken unto you the word of God:

Heb. xii. 26, *Whose voice* our Lord was the angel of
then shook the earth.] This the covenant who presided at
 favours the supposition that giving the law.

Heb. xiii. whose faith follow, considering the end of *their*
 8. conversation: Jesus Christ the same yesterday,
 9. and to-day, and for ever. Be not carried about
 with divers and strange doctrines: for *it is* a
 good thing that the heart be established with
 grace, not with meats, which have not profited
 10. them that have been occupied therein. We have
 an altar, whereof they have no right to eat,
 11. which serve the tabernacle. For the bodies of
 those beasts, whose blood is brought into the
 sanctuary by the high priest for sin, are burned
 12. without the camp. Wherefore Jesus also, that
 he might sanctify the people with his own blood,
 13. suffered without the gate. Let us go forth there-
 fore unto him without the camp, bearing his
 14. reproach. For here have we no continuing
 15. city, but we seek one to come. By him there-
 fore let us offer the sacrifice of praise to God
 continually, that is, the fruit of *our* lips, giving
 16. thanks to his name. But to do good, and to com-
 municate, forget not: for with such sacrifices
 17. God is well pleased. Obey them that have the
 rule over you, and submit yourselves: for they
 watch for your souls, as they that must give
 account, that they may do it with joy, and not
 with grief: for that *is* unprofitable for you.
 18. Pray for us: for we trust we have a good con-
 science, in all things willing to live honestly.
 19. But I beseech *you* the rather to do this, that I
 20. may be restored to you the sooner. Now the
 God of peace, that brought again from the dead
 our Lord Jesus, that great shepherd of the sheep,

through the blood of the everlasting covenant, Heb. xiii.
 Make you perfect in every good work to do his 21.
 will, working in you that which is well-pleasing
 in his sight, through Jesus Christ; to whom *be*
 glory for ever and ever. Amen. And I beseech 22.
 you, brethren, suffer the word of exhortation;
 for I have written a letter unto you in few
 words. Know ye that *our* brother Timothy is 23.
 set at liberty; with whom, if he come shortly, I
 will see you. Salute all them that have the rule 24.
 over you, and all the saints. They of Italy salute
 you. Grace *be* with you all. Amen." 25.

IT has been shown, with high probability, that Paul was released from his first imprisonment, and came a second time to Rome. But the general voice of antiquity agrees in the account, that Rome was the place of his death; that he died a martyr to the truth he had so long and so ably preached, and that he suffered by decapitation. He was beheaded nearly at the same time that his elder brother in Christ, the apostle Peter, finished, in the same city, his course on a cross; in the twelfth year of the reign of that monster of *cruelty*, and *cruel* persecutor of the Christians, the emperor Nero, and in the sixty-fifth year of the Christian era. The remains of the apostle are said to have been buried in the Via Ostiensis, about two miles from Rome.

It is not necessary to inform the Christian who has attentively read the things recorded in scripture of the apostle Paul, that he was a very remarkable person; but he was remarkable for some things which may not at first sight strike the reader; and, setting aside the miraculous part of his history*, for nothing more than for

* The progress of the Gospel was eminently promoted by the miracles which its messengers were enabled to perform; which though I have just waved, I by no means propose to doubt or to slight. In the case of our apostle, besides the miracles attendant on his conversion,

carrying his Christian warfare at once into the heart of countries, clouded with superstition and deluged with immorality. Without descending to every particular, we may find him planting or confirming churches at Antioch, contaminated by the infamous manners of Daphne; in Phrygia, celebrated for the lewd and impious orgies of Bacchus and Cybele; at Ephesus, proud in the possession of what was thought a gift of Jupiter, their great Diana; and at Corinth, where religion was made a cloak for abominable impu-

we have the instances of Elymas the sorcerer at Paphos, of the cripple at Lystra, of Paul's recovery at the same city, of the divining maid of Philippi, of the earthquake there, of the gift of tongues at Ephesus, together with many other special ones related in Acts xix. 11, 12. and of the restoration to life of Eutychus at Troas. Nor are these all; yet we read of no miracle at Athens, nor of many converts. Athens was too full to be hungry, too wise to be taught. She was the great university of the day, and numbered among her scholars, the senatorial youth of Rome. Thus the pride of knowledge seems to have opposed the gospel more

than the defilement of vice. So it was in Judea with the scribes and pharisees, who are described as being more tardy in their progress to the kingdom of heaven than the publicans and harlots. The apostle accommodated himself to the Athenian taste. He reasoned, and, as we think, reasoned forcibly; but the general result was mockery and procrastination; and the messenger of salvation quitted this city of lettered superstition. Knowledge has nothing necessarily evil in itself; but to be unexceptionable it must be attended with diffidence and humility, and not be, like that of our first parents, a forbidden knowledge.

city. This list may be closed with the addition of imperial Rome, the sink of every vice which the abuse of riches and power introduces among men. The success of the gospel in such places is striking, and evinces at the same time its own divine power, and the skilfulness of the hands to whom its propagation was committed.

There is another very observable thing in the ministry of our apostle, namely, his endeavour that it should be without charge to his converts. It is not probable that in every place where he came, he could effect this; but as it falls out that we have a plain intimation of it, with respect to three places, it is very fair to believe that he had the same care in others, when his residence was long protracted. The first hint of this kind is in his first letter to the Thessalonians, where he tells them, "Ye remember, brethren, our labour and travail, for labouring night and day because we would not be chargeable to any of you, we preached unto you the gospel of God." Not long after this he visited the opulent city of Corinth, and here he set himself to manual labour. He lodged with a tent-maker and fellow-believer, the virtuous Aquila; "and because" says the text "he was of the same craft, he abode with them," that is, Aquila and Priscilla, "and wrought." After this residence at Corinth, which was of eighteen months' duration, he took a long circuit, and some years afterwards came to Ephesus. In all this time we have reason to think his industrious disposition was not

changed; for when he took his leave of the Ephesian elders, who met him at the neighbouring city Miletus, after reminding them of his three years' diligent and affectionate warnings, he says emphatically, in the consciousness of disinterested love, " I have coveted no man's silver, or gold, or apparel: yea, ye yourselves know that these hands have ministered to my necessities; and to them that were with me." And he seems not only to have used industry in his own person; but to have recommended it to the elders from Ephesus, in the number of which, as has been before hinted, we may reckon the bishops and deacons. " I have showed you all things: how that so labouring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive."

Thus, on a slight review of the character of the apostle, we may pronounce him to have been intrepid in his zeal to build the church, and eminently disinterested in his conduct towards his converts. Intrepidity and zeal are, it is certain, often exerted in causes which do not mark those who possess them for religious or virtuous men; but when they are exerted where not only no emolument is the reward of the exertion; but on the contrary " tribulation, or persecution, or famine, or peril, or the sword;" then it is, that we may venture to believe a man, at the least, sincere; and when, as in the present instance, the cause which he undertakes is un-

questionably good, great, and glorious; when the zeal is tempered with knowledge, and when fervent love throws its lustre over the other Christian virtues; we need not be backward in acknowledging that we discover the noblest of characters, the sincere and intrepid Christian.

It may be improper, however, to turn away from this subject without reminding the reader (if indeed by this time he want the monition), that in contemplating the virtues, especially the Christian virtues, of excellent men, we must be careful to ascribe all merit to the Light and Grace of God, freely bestowed, and implicitly obeyed. We are indeed commanded to let our light shine; but it is to shine to the glory of the Heavenly Father. This was conspicuously our apostle's care; and the foregoing epistles are fraught with testimonials of it.

The End.



